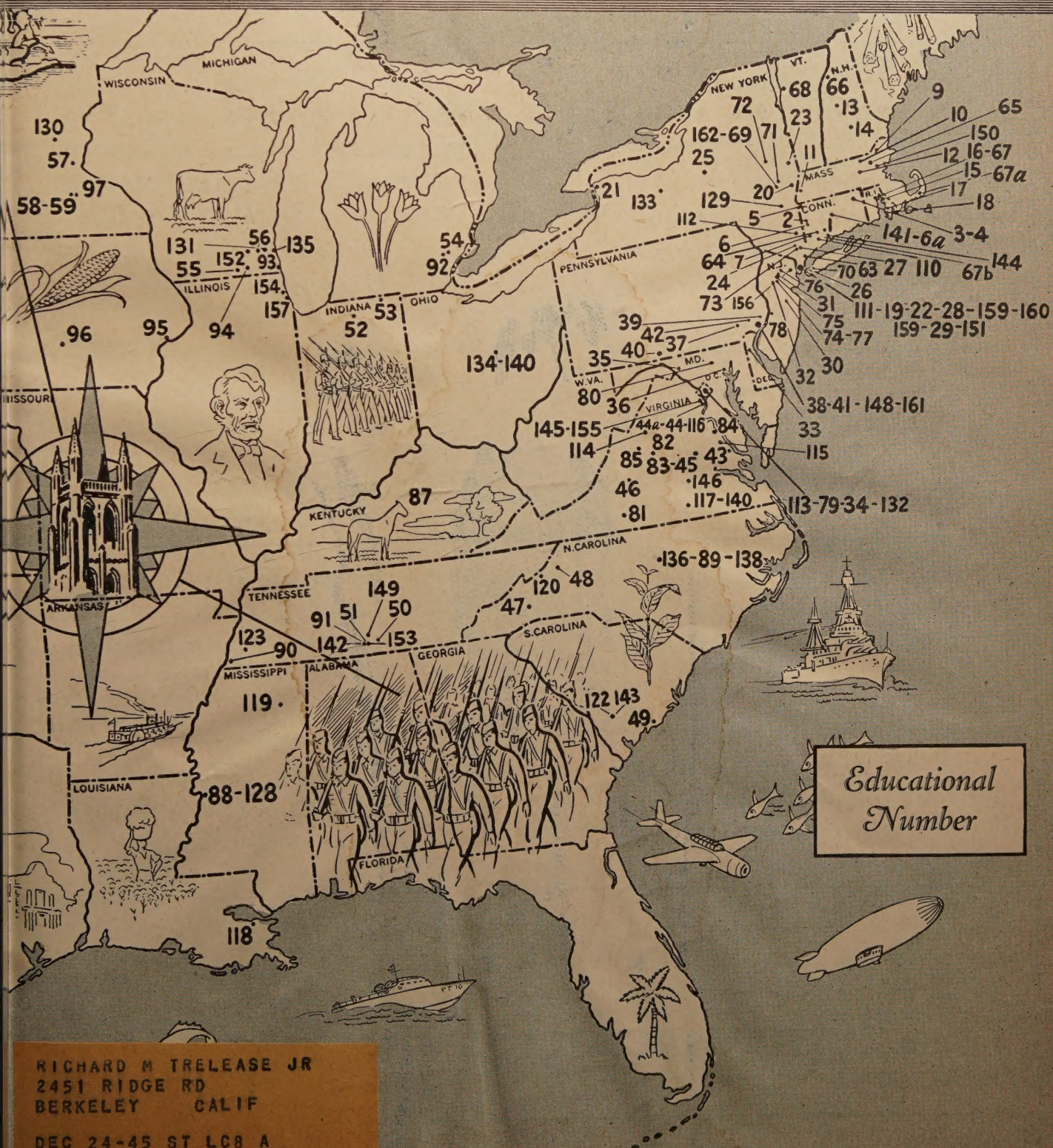


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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The Church's Schools

BELOW are listed geographically, by provinces, the educational institutions in the United States having close affiliation with the Episcopal Church. The names of those carrying special announcements are set in bold face type. See those announcements for more information. The list includes a few schools which, though they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church.

In order to help you locate a particular school, the number preceding it in this list is reproduced on the map on the cover of the magazine in its appropriate location.

BOYS

Province of New England

1. Choate School, Wallingford, Conn.
2. Kent School, Kent, Conn.
3. Pomfret School, Pomfret, Conn.
4. Rectory School, Pomfret, Conn.
5. Salisbury School, Salisbury, Conn.
6. South Kent School, South Kent, Conn.
- 6a. Watkinson School, Hartford, Conn.
7. Wooster School, Danbury, Conn.
9. Brooks School, North Andover, Mass.
10. Groton School, Groton, Mass.
11. Lenox School, Lenox, Mass.
12. St. Mark's School, Southborough, Mass.
13. Holderness School, Plymouth, N. H.
14. St. Paul's School, Concord, N. H.
15. St. Andrew's School, West Barrington, R. I.
16. St. Dunstan's School, Providence, R. I.
17. St. George's School, Middletown, R. I.
18. St. Michael's School, Newport, R. I.

Province of New York and New Jersey

19. Cathedral Choir School, Cathedral Heights, New York City
20. Darrow School, New Lebanon, N. Y.
21. DeVeaux School, Niagara Falls, N. Y.
22. Grace Church School, New York City
23. Hoosac School, Hoosick, N. Y.
24. Malcolm Gordon School, Garrison-on-Hudson, N. Y.
25. Manlius School, Manlius, N. Y.
26. St. Paul's School, Garden City, N. Y.
27. St. Peter's School, Peekskill, N. Y.
28. St. Thomas Choir School, New York City
29. Trinity School, New York City
30. Freehold Military School, Freehold, N. J.
31. Morristown School, Morristown, N. J.
32. St. Bernard's School, Gladstone, N. J.

Province of Washington

33. St. Andrew's School, Middletown, Del.
34. St. Alban's, Washington, D. C.
35. St. James' School, Lydia, Md.
36. St. Paul's School, Baltimore, Md.
37. Church Farm School, Glen Loch, Pa.
38. Episcopal Academy, Philadelphia
39. Meadowbrook School, Meadowbrook, Pa.
40. Mercersburg Academy, Mercersburg, Pa.
41. St. Peter's Choir School, Philadelphia
42. Valley Forge Military Academy, Wayne, Pa.
43. Christchurch School, Christchurch, Va.
44. Episcopal High School, Alexandria, Va.
- 44a. St. Stephen's Episcopal School for Boys, Alexandria, Va.
45. St. Christopher's School, Richmond, Va.
46. Virginia Episcopal School, Lynchburg, Va.

Province of Sewanee

47. Christ School, Arden, N. C.
48. Patterson School, Legerwood, N. C.
49. Porter Military Academy, Charleston, S. C.

50. St. Andrew's School, St. Andrews, Tenn.
51. Sewanee Military Academy, Sewanee, Tenn.

Province of the Midwest

52. Culver Military Academy, Culver, Ind.
53. Howe Military School, Howe, Ind.
54. Cranbrook School, Bloomfield Hills, Mich.
55. Northwestern Military and Naval Academy, Lake Geneva, Wis.
56. St. John's Military Academy, Delafield, Wis.

Province of the Northwest

57. Breck School, St. Paul, Minn.
58. St. James' School, Faribault, Minn.
59. Shattuck School, Faribault, Minn.

Province of the Southwest

60. St. John's Military School, Salina, Kans.
61. St. Luke's School, Austin, Tex.

Province of the Pacific

- 61a. Prescott Preparatory School, Prescott, Ariz.
62. Harvard School, North Hollywood, Calif.

GIRLS

Province of New England

63. Rosemary Hall, Greenwich, Conn.
64. St. Margaret's School, Waterbury, Conn.
65. St. Anne's School, Arlington Heights, Mass.
66. St. Mary's-in-the-Mountains, Littleton, N. H.
- 67.-67b. See Coeducational.
68. Rock Point School, Burlington, Vt.

Province of New York and New Jersey

69. St. Agnes School, Albany, N. Y.
70. Cathedral School of St. Mary, Garden City, N. Y.
71. Mary Warren School, Troy, N. Y.
72. St. Faith's School, Saratoga Springs, N. Y.
73. St. Mary's School, Peekskill, N. Y.
74. St. Anna's School, Ralston, N. J.
75. St. John the Baptist School, Mendham, N. J.
76. St. John's School, Mountain Lakes, N. J.
77. St. Marguerite's Home School, Ralston, N. J.
78. St. Mary's Hall, Burlington, N. J.

Province of Washington

79. National Cathedral School, Mount St. Alban, Washington, D. C.
80. Hannah More Academy, Reisterstown, Md.
81. Chatham Hall, Chatham, Va.
82. St. Anne's School, Charlottesville, Va.
83. St. Catherine's School, Richmond, Va.
84. St. Margaret's School, Tappahannock, Va.
85. Stuart Hall, Staunton, Va.

Province of Sewanee

87. Margaret Hall School, Versailles, Ky.
88. All Saints' Episcopal College, Vicksburg, Miss.
89. St. Mary's School and Junior College, Raleigh, N. C.
90. St. Mary's Episcopal School, Memphis, Tenn.
91. St. Mary's School for Girls, Sewanee, Tenn.

Province of the Midwest

92. Kingswood School Cranbrook, Bloomfield, Hills, Mich.
93. Kemper Hall, Kenosha, Wis.
94. St. Anne's School, Lake Geneva, Wis.

Province of the Northwest

95. St. Katherine's School, Davenport, Iowa
96. St. Monica's School, Des Moines, Iowa
97. St. Mary's Hall, Faribault, Minn.
98. Brownell Hall, Omaha, Neb.
99. All Saints' School for Girls, Sioux Falls, S. D.
100. St. Mary's School, Springfield, S. D.
101. Jane Ivison Memorial Hall, Laramie, Wyo.
102. Shoshone Indian Mission School, Wind River, Wyo.

Province of the Southwest

103. St. Mary's Hall, San Antonio, Tex.

Province of the Pacific

104. Bishop's School, La Jolla, Calif.
105. Girls' Collegiate School, Claremont, Calif.
- 105a. Palmer School for Girls, Walnut Creek, Calif.
106. See Coeducational.
107. Rowland Hall, Salt Lake City, Utah
108. Annie Wright Seminary, Tacoma, Wash.
109. St. Paul's School for Girls, Walla Walla, Wash.

COEDUCATIONAL

67. Abbie Loveland Tuller School, Providence, R. I.
- 67a. Abbie Loveland Tuller School, Barnstable, Mass.

(Continued on next page)

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional.

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- 67b. Abbie Loveland Tuller School, Washington and Fairfield, Conn.
106. St. Helen's Hall, Portland, Ore.
110. Woodbridge Country Day School, Ansonia, Conn.
111. Ascension Day School, New Brighton, Staten Island, N. Y.
112. Greer School, Dutchess County, N. Y.
113. Beauvoir, National Cathedral Elementary School, Mount St. Alban, Washington, D. C.
114. Blue Ridge School, Bris, Green County, Va.
115. John Moncure High School, Miller's Tavern, Va.
116. St. Agnes School, Alexandria, Va.
117. St. Paul's Polytechnic Institute, Lawrenceville, Va.
118. Gaudet Normal & Industrial School, New Orleans, La.
119. Okolona Industrial School, Okolona, Miss.
120. Appalachian School, Penland, N. C.
122. Voorhees Normal & Industrial School, Denmark, S. C.
123. Gailor Industrial School, Mason, Tenn.
124. St. Elizabeth's School, Wakpala, S. D.
125. St. Michael's Mission School, Ethete, Wyo.
126. St. Philip's School, San Antonio, Tex.
- 126a. St. Helen's Hall, Portland, Ore.
127. Children's Educational Foundation, Mercer Island, Wash.

COLLEGES

128. All Saints College, Vicksburg, Miss.
129. Bard College, Annandale, N. Y.
130. Carleton College, Northfield, Minn.
131. Carroll College, Waukesha, Wis.
132. College of Preachers, Washington, D. C.
133. Hobart and William Smith College, Geneva, N. Y.
134. Kenyon College, Gambier, Ohio.
135. Milwaukee-Downer College, Milwaukee, Wis.
136. St. Augustine's College, Raleigh, N. C.
137. St. Helen's Hall, Portland, Ore.
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143. Voorhees Normal & Industrial School, Denmark, S. C.

THEOLOGICAL SEMINARIES

144. Berkeley Divinity School, New Haven, Conn.
145. Bexley Hall, Alexandria, Va.
146. Bishop Payne Divinity School, Petersburg, Va.
147. Church Divinity School of the Pacific, Berkeley, Calif.
148. Philadelphia Divinity School, Philadelphia
149. DuBose Memorial Church Training School, Montegale, Tenn.
150. Episcopal Theological School, Cambridge, Mass.
151. General Theological Seminary, New York City.
152. Nashotah House, Nashotah, Wis.
153. School of Theology, University of the South, Sewanee, Tenn.
154. Seabury-Western Theological Seminary, Evanston, Ill.
155. Virginia Theological Seminary, Alexandria, Va.

SCHOOLS OF NURSING

156. School of Nursing, Hospital of St. Barnabas, Newark, N. J.
162. Child's Hospital School, Albany, N. Y.

CHURCH TRAINING SCHOOLS

157. Chicago Church Training School, Chicago
158. St. Margaret's House, Berkeley, Calif.
159. New York Training School for Deaconesses and Other Church Workers, New York City
160. Windham House, New York City
161. Department of Women, the Divinity School in Philadelphia, Philadelphia



SHATTUCK: Cadets marching to graduation exercises.



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Authoritarian Church

O THE EDITOR: Some friend who wishes me to be "enlightened" gives me THE LIVING CHURCH. It has one distinct feature. It more deeply confirms my conviction that there were some things rejected at the Reformation which should remain rejected, some values secured which should be preserved and defended. We should be very resistant in our determination to prevent Anglo-Catholics from bringing back the things rejected.

The June 3d issue contains some more relations of the narrow, exclusive position of the Anglo-Catholic, that group of clergy who would like to revive an authoritarian church in the midst of a Democratic world. Editorially, you take the Church to task for committing our Army and Navy chaplains to be classified as Protestants. Yet the clergy and laity of the Protestant Episcopal Church, since 1789 A.D. have gone along with the official title of the Church printed in its handbook, the book of Common Prayer, as *Protestant Episcopal*.

The Episcopal Church is the only Church in the world among the larger communions to have the word *Protestant* printed in its official handbook. And, in spite of the various Missals and other service books and Hymnals used by the Anglo-Catholics, the book of Common Prayer is still the official service book of the Protestant Episcopal Church.

Yet you and your group wish to tell the government that it is all a mistake; that the canons and rubrics enacted and made by the clergy and laity of the Protestant Episcopal Church over a period of 156 years do not mean anything. As you put it, your group, at the General Convention, are the spokesmen of the Episcopal Church.

Incidentally, I have heard Protestant chaplains complain of the arrogant attitude of "High Church" Episcopalians.

In that same issue there is an article by Rev. Robert Findlay Thomas which fits admirably with the principles and policies of an authoritarian Church, but does not commend itself to free and independent spirits. "Jesus," says Mr. Thomas, "was not an ascetic." He takes a text which supports that statement: Math. 11:18-19. Then, he declares, "Puritanism is a distortion of the Gospel. Asceticism is a wholesome expression of the Gospel." The only conclusion I can draw from that argument is that Jesus was not a wholesome expression of the Gospel. But, the writer is going to make Jesus an ascetic anyway, by the simple

method employed by authoritarians — affirm it and thus settle the matter.

Finally, in your editorial of June 17th, you write what seems at first sight to be a sympathetic attitude toward unity with the Presbyterians, but on careful reading it turns out to be the same restricted, uncompromising policy of Anglo-Catholics. The conversion which you demand is the conversion of Presbyterians to the Anglo-Catholic concepts and practices. The unity which you ask for includes "Eastern Orthodox and the Roman Catholics." Well, even the editor of THE LIVING CHURCH should know the terms of unity with Rome. I think that your statement there betrays the ultimate goal of Anglo-Catholics. . . .

(Rev.) NORVIN C. DUNCAN.

Asheville, N. C.

Editor's Comment:

As our correspondent points out, the title of this Church is not the "Protestant Church in the USA," but the "Protestant Episcopal Church in the USA." And, as the preface to the ordinal in the same Prayer Book makes clear, "Episcopal" in the title of our Church is to be defined as meaning what it has meant throughout the ages (including, presumably, the Middle ones). We agree that the things rejected at the Reformation should remain rejected and that reunion with Rome on the current Roman terms is unthinkable. But we also think that the things preserved at the Reformation should still be preserved, and that to classify ourselves as "Protestant" without the "Episcopal" fails to preserve these things, especially in the present situation of American Protestantism.

The Church and Education

TO THE EDITOR: The 9 July, 1945, edition of *Time* reports that the Church of England has been asked to spend \$800,000 a year for the next five years on a publicity program to help reconvert England to the Christian Faith [L.C., July 1st]. This program is proposed in a 157-page report made by a commission appointed to study the state of the Church. *Time* quotes the following statement from the commission report: "There is much to be said for the mechanism of modern propaganda to bring religious truths before the nation . . . (but) what is more important than the advertising of the article to be sold is the nature of the article itself. . . . In recent times, Christianity — or rather the Churches which represent it — have not been delivering the right sort of goods."

It is probable that the report on the state of the Church of England could be applied almost verbatim to the state of the Episcopal Church, for the people of America have not been sold on the goods which the Episcopal Church has to offer.

Whether we like it or not, the Episcopal Church has suffered severe inroads from secular thought. Instead of asserting and upholding her doctrines, we have allowed biology, geology, and psychology to formulate our beliefs. The result has been a gradual denial of God and the acquisition of the belief that nature and the natural man can work out a satisfactory solution to all our ills.

One of the tragic results of the Church's failure to stand by her doctrine and, if necessary, fight to uphold it, has been the gradual loss of faith in a personal God who

(Continued on page 30)

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Exchange of Ideas

A TEACHER who had returned from a Church summer conference reported to her rector, "Oh, I met such interesting people from wonderful parishes, and I got so many new ideas. Wait until I get out my note-book and tell you some of them." Such ideas from other parishes are shared below.

MEMORY CARDS

Get white cardboards, good weight, about 14x22 (or to fit the passage) with loop of string at top to hang. With crayon or speed-pen letter the selection to be memorized by the class. Letters about half-inch high for ordinary room. In use, the teacher says, "Now, let's see how far we are in learning Psalm 100 [or whatever]. Class: together!" Since the card is already hanging, there is no delay, no confusion, instant action. The passage is recited in chorus. Then a pupil who wants to try it alone, stands with back to the card, facing the class. All eyes are on the card, correcting him if he misses a word. This holds the class together better than the usual drills. When each has recited perfectly, he may put his name on the edge of the card.

Both sides of the card may be used. The teacher, or superintendent, may prepare the cards as the year goes along. Grand printing is not required, simply legibility.

CLASS BOXES

Every class should have its own equipment, kept in the same place, and always neat and in order. Some schools have wooden boxes, baskets, heavy cardboard cartons, or wire trays. A new style personal file is offered in the office-supply stores this year which ideally fits the materials of a small class. There are a few vertical folders,—which would hold larger papers. The front space is enough for the note-books, pencils, paste, and scissors.

Here is a place to invest in a little new equipment this fall. Every class will be thrilled to find a new set of class boxes, each with the grade, teacher, and course nicely printed on the label. But there must be good housekeeping with such a box. The school secretaries should keep them supplied, all pencils sharpened, paste fresh. Secretary should be on duty particularly at the close of session to pick up. A uniform colored sheet in each box is for writing requests for needed materials. The secretary provides these in the box before the following Sunday.

OFFICIAL INSPECTION

If a diocesan standard of excellence is in use, the bishop should really be the one

to apply it, make the rating on all points in the list. His visit to the school at time of Confirmation will then be more than just "a few words to the children but have purpose. Everyone will know is asking questions that "count in the context." The archdeacon, or a neighboring rector, will do almost as well.

If a diocesan official cannot visit, then the rector, accompanied by a group from the parish committee on religious education, will do it on a Sunday announced in advance. They will inquire at each class about equipment, attendance records, home work. Then, at a teachers' meeting later, any suggestions will be made. It is always good for us to be checked up on.

REPORT CARDS

May be mimeographed on a postcard or other card. But had best be mailed, make sure it gets to the home. (Do not try to get them signed and returned, the public schools do.)

Card may contain a statement of the goal of the school. It may contain such things as times present, absent, tardy, grades for conduct, class work, effort, interest; attitudes, coöperation, care of materials, courtesy, reverence, memorization, work done, outside preparation, home prayers, comment of teacher. All of this would be too complicated, but a selection of number will give the teacher a ready outline for a helpful check each time. For times a year is about often enough.

FALL OPENING

Plan the opening service well: notice by mail, plus a phone call from some one. Use some different publicity stunt each year. (Examples: A large number is mailed to each pupil, which he is to bring to the opening—"Let's have every number in line when we count next Sunday." A religious picture is used for each class, cut up in a puzzle, a piece mailed to each child in the class. Will your class have a perfect picture?)

Give teachers lists of probable pupils well in advance, asking them to get in touch with them. Have real lessons prepared. If a teacher says, "We'll just sort of organize and get acquainted today," wastes an opportunity to step off full stride, set the pace for the whole fall.

A full teachers' meeting preceding the opening is essential to all the above. We all need to be re-inspired, to feel "this year is going to be better than ever."

Some schools now make the first fall Sunday *Promotion Day*, moving each group up to the new teacher, giving out passing cards. Is a fine way to mark the new start, gives the feeling of going forward. It is so often difficult to find a good graduation day in the late spring.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problem.

The Living Church

ELEVENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Touret Dies

The Rt. Rev. Frank Hale Touret, re-elected Bishop of Idaho, died of a heart attack on August 2d at Nantucket, Mass. He was 70 years old.

Born in Salem, Mass., son of Benjamin and Lucy Marks Touret, Bishop Touret was graduated from Harvard in 1917, received his M.A. degree there in 1918, and was graduated from the Episcopal Theological Seminary, Cambridge, Mass., in 1903. He became curate of St. Ann's Church, Providence, R. I., and later was curate of Christ Church, Detroit. He served as rector of St. Luke's Church, Ft. Collins, Colo., from 1908-1910. In 1910 he was called to Grace Church, Colorado Springs, Colo., as rector.

Ten years later he was named missionary Bishop of Western Colorado and in 1919 he became Bishop of Idaho, serving until his retirement in 1924, because of ill health. During 1917-1919 he was acting Bishop of Utah. Recalled to the service of the Church in 1926, he became rector of the Church of the Good Shepherd, Waban, Mass., until ill health in 1929 caused his retirement.

As Bishop of Idaho he was administrative head of St. Margaret's School for girls at Boise, Idaho, and a member of the board of overseers of Whitman College, which conferred the Doctor of Divinity degree upon him in 1921. Bishop Touret is survived by his widow, the former Irene Chittenden Farquhar, and a son, William Chapin Touret, now in the army.

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RURAL WORK

General Convention's
Joint Commission

Electing Bishop Lewis of Nevada as chairman and the Rev. Clifford L. Samuelson, associate secretary of Domestic Missions, as secretary, the General Convention's Joint Commission on Rural Work officially organized for the first time in six years at a two-day session, July 17th and 18th, held in conjunction with the national Town-Country Conference in Madison, Wis.

A subcommittee of the Commission, consisting of the Rev. Robert H. Mize jr., Helena, chairman, and the Rev. Messrs. Charles L. Conder of Los Angeles, Allen F. Clark of Massachusetts, and W.

Francis Allison of Newark, and George F. Wiese, Western North Carolina, presented a preliminary report as basis for agenda of a full membership meeting of the Commission to convene in Evanston next February, to draft a plan of missionary advance in the rural field to be presented to General Convention in September, 1946. Details of the advance program are not to be made public until members of the Commission not at Madison have had opportunity to consider the points accepted at the organizing session.

Focusing on minimum standards for diocesan town and country work, theological education, a new policy for National Council to follow in relation to missionary projects in self-supporting dioceses, and establishment of several demonstration centers for experimental approaches to town and country work, the members of the Commission interviewed in Madison were enthusiastic concerning the broad scope of the program to be presented to General Convention, stating in their preliminary report, "We have new vision, new methods, new motives, which when presented to General Convention will sweep the Church forward into a worthy service to the folk of rural America."

ORTHODOX

American Church Explains
Rejection of Reunion Terms

The refusal of the Russian Orthodox Church in America to accept the conditions laid down by the Orthodox Church in Russia for reunion of the two bodies [L.C., June 3d] is discussed in an official statement recently issued by the Metropolitan Council of the American Church.

The statement, which bears the approval of the primate, the Most Rev. Theophilus, Archbishop of San Francisco and Metropolitan, points out that the American Church was compelled by the force of circumstances to set up its independent organization after the Russian revolution when the unity of the North American diocese was threatened and the titles to its properties endangered by the attacks of the schismatic group known as the Renovated Church. That group had declared "capitalism to be a mortal sin and a battle with capitalism to be holy to Christians." The statement refers to the demand made in 1933 by Metropolitan Sergius, acting patriarchal *locum tenens*, that the American clergy pledge loyalty to the Soviet government. When the pledge was refused, Metropolitan Sergius laid a suspension upon the American Church. It

is stated that this act of suspension, which broke off spiritual relation between the two Churches, was taken with no advance notice, without the preferment of charges and without permitting any opportunity to the American Church to be heard. The statement then discusses the circumstances under which the American Church was invited to send delegates to the *sobor* held in Moscow on January 31, 1945. The delegates presented to the newly elected Patriarch a written report on the conditions of Church life in America and a written request for lifting the suspension on terms of autonomy appropriate to the American district. No opportunity, it is stated, for a discussion of any of these matters was given to the American delegates.

The statement then discusses the terms of the patriarchal *ukase* dated February 16, 1945, which have already been published. It is remarked that "the tone of the patriarchal *ukase* discloses that the advisers of the Patriarch and the Holy Synod have little conception of the conditions of Church life in this country, and of the atmosphere of religious and political freedom in which the American Church has developed." The question is raised whether the patriarchal synod is informed that the number of parishes in America which recognize the jurisdiction of the patriarchal exarch, Metropolitan Benjamin, is 13 and the number which recognize Metropolitan Theophilus is 358. The establishment of a new metropolitan district, as required by the *ukase*, is alleged to be an insufficient excuse for a new election of a metropolitan. The necessity of calling an American *sobor* at this time, as required by the *ukase*, is denied and the naming of the Archbishop of Yaroslav and Rostov as presiding officer is criticized as not in accordance with the rules for the administration of the American Church.

POLITICAL STAND

As to the requirement that the American Church renounce political activities against the USSR, the statement refers to a recommendation made in 1944 by the American bishops to the clergy not to touch upon political questions, especially from the pulpit and continues "On the whole this recommendation has been meticulously followed. The American Church will hold to the same policy in the future. Nevertheless, the Russian Church in America exists in an atmosphere of religious and political freedom. Every citizen of the United States and of Canada has the right of freedom of speech. He may criticize his own government or any other government, so long as he does not go beyond certain limits which have been

fixed by statute or decisions of the courts. It would be inconsistent with the duties and obligations of loyal American and Canadian citizens, and contrary to the traditional atmosphere of freedom of speech and political action in these countries, for the Russian Church in America to give the pledge of loyalty to a foreign power which is implicit in the demand of the patriarchal *ukase*."

The statement denies the necessity or propriety of holding a new election for a metropolitan and characterizes the recommendation by the Patriarchate of Exarch Benjamin and Archbishop Alexy as candidates as "without precedent in Russian Church history."

On the question of the autonomy of the American Church, the statement points out that the *ukase* is unsatisfactory in not defining the precise nature of the relationship between the two Churches. "This is particularly necessary in view of the precarious situation of the Mother Church, existing as it does by sufferance of a totalitarian regime." The statement suggests that there should be no interference from Moscow in the titles to properties or in the finance of the American Church.

"The substance of the *ukase*," concludes the statement, "as well as its tone and all of the circumstances leading up to and surrounding the issuance of the *ukase*, suggest the high-handed methods of an autocratic bureaucracy. The American Church is flourishing in the atmosphere of democratic freedom. It was no fault of the American branch of the Russian Orthodox Church that by force of circumstances it was compelled to establish its own Church administration. It was no fault of the American Church that the Patriarchate laid a suspension on it because its clergy declined to give a pledge of loyalty to the Soviet power. It is an American Church and an American Church it must continue to be."

Christian Century Favors Stand By American Church

Rejection by the Russian Orthodox Church in America of an offer by Patriarch Alexei for reconciliation with the Mother Church was cited by the *Christian Century*, undenominational weekly, as a declaration of independence which "will be noted with satisfaction by the entire Christian community in this country."

Declaring that "politically dominated religion suffered a setback" as a result of the action, the periodical added that it "congratulates Metropolitan Theophilus and the membership of the Russian Orthodox Church in America on their decision."

The group, with 250 parishes in the United States and a membership of about 300,000, was admitted to the Federal Council of Churches at its biennial meeting in Pittsburgh, Pa., last November.

Russian Archbishop to Visit U. S. On Special Mission

Archbishop Alexei of Yaroslavl and Rostov will arrive in the United States this month from Moscow, according to

Religious News Service, on a special mission for the Russian Orthodox Church, —so states a message received in New York from Patriarch Alexei, supreme head of the Church.

The message was addressed to Metropolitan Benjamin, Patriarchal Exarch in North America and the Aleutian Islands. It stated that Archbishop Alexei will leave Russia "in the first part of August," but gave no definite date for his departure.

Archbishop Alexei will be the first high-ranking prelate from Russia to visit the United States since the Revolution. He is expected to confer with leaders of the Russian Orthodox Church in America in an attempt to bring about a reconciliation of dissident elements headed by Metropolitan Theophilus of San Francisco.

The Council of Bishops of the American Church, meeting in Chicago last May, rejected an offer for reconciliation submitted by Patriarch Alexei. The offer was made when a delegation was sent by Metropolitan Theophilus to Moscow early this year.

INTERCHURCH

Ohio Clergymen Ask Revision Of Funeral Customs

Revision of modern funeral customs has been suggested by the Ministers' Association of Lakewood, a suburb of Cleveland, Ohio, after several conferences with the city's funeral directors.

The association recommended encouragement of permanent memorials, such as college scholarships or library endowments, instead of "excessive floral displays"; closing of the casket before the religious service, and elimination of final examination after the service.

Also, separation of fraternal order rituals as distinct rites previous to the service; elimination of military funerals when practiced in "civilian life" to avoid "a terrific ordeal for a family to undergo"; and wider use of churches as "an appropriate place for funerals."

LUTHERANS

Laymen Organize Coöperative Movement

Voicing the belief that "these times require the constant coöperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three large Lutheran bodies met in Pittsburgh, Pa., and organized a movement to be known as Lutheran Men in America.

Those present at the two-day session were members of the American Lutheran Conference, a federation of five Lutheran groups; the United Lutheran Church; and the Lutheran Synod of Missouri, Ohio, and other states. Together, these bodies represent almost 90% of Lutherans in America.

According to spokesmen of the movement, its aims will be: "(1) To develop

better understanding and fellowship among all Lutherans; (2) To help meet the great challenge which has come to a Christendom as the result of the world crisis arising out of the war; (3) To foster publicity looking toward a wide dissemination of the Christian philosophy of life; (4) To encourage local fellowship and coöperation among all Lutherans; (5) To encourage Christian education at all age levels."

CONGREGATIONALIST

Record Membership Gain

The Congregational Christian Church recorded an increase of 20,000 members in 1944, the largest net gain in 20 years bringing the total membership to 1,113,960, it was disclosed by Dr. Frederick I. Fagley, associate secretary of the General Council.

Dr. Fagley said the figures offered striking contrast between the state of religion in America during the present war and World War I. He pointed out that in the three years of 1917-18-19, and immediately after, the Church failed to make any growth whatever.

Reporting 32 new churches organized and 48 merged or closed, Dr. Fagley said that the withdrawal of 600 ministers from pastorates for the chaplaincy or similar types of war work had not crippled the communion as much as had been expected. In a majority of cases, their places were taken by ministers recalled from other forms of service or from retirement.

Benevolent giving in 1944 totaled \$3,350,919, including apportionment and other gifts, or an increase of \$436,600. Total income from all sources reached \$5,607,954, and funds amounted to \$506,562,215.

The Committee on War Victims and Reconstruction raised \$160,000 for denominational societies and \$226,187 for non-denominational purposes, or a total of \$386,187.

THE BIBLE

"Don't Be Taken In"

For a number of years young men in parts of Africa, especially Nigeria and Gold Coast, who have learned to write and who have had contact with the Christian Churches have sent letters (often with inadequate postage) to persons and organizations whose names they cull from periodicals. In these letters, in the most ardent evangelical phrases, they beg for Bibles, other books, shoes, etc. Sometime they claim leadership of some religious group.

Those who may receive them will be well advised to ignore them entirely. The American Bible Society has made careful inquiry of responsible missionaries about this; they report that there are adequate facilities for purchase of Scriptures and that the missionaries are eager to supply them to those who want them. In many instances these natives sell what is sent them and pocket the money. Don't be taken in!

INDIA

Bishop Memorial to Honor Bishop Azariah

A memorial to the late Bishop Vedayakam Samuel Azariah, who died early this year, is being planned by the Dornal diocese of the Anglican Church of India, Burma, and Ceylon. He was the last native Bishop of the Church in India. In view of Bishop Azariah's special interest in the advancement of Indian manhood through Christian higher education, it has been decided that the memorial shall include a chapel for the diocesan girls' high school at Bezwada, provision of school accommodations, more hostels and scholarships, and the development of teacher training. Other girls' schools in the diocese will profit by the scheme which will culminate in the erection and endowment of a women's Christian college for the Telugu country.

AFRICA

Anglican Bishop Dies

The Rt. Rev. William Vincent Lucas, Anglican bishop of the diocese of Masasi in East Africa for 18 years until his retirement last year, is dead at the age of 65.

Bishop Reports on Conversion of African Soldiers

Many African natives who joined the British Army have been converted to Christianity, the Rt. Rev. Frank Oswald Horne, Bishop of Nyasaland, informed the *Church Times*. The bishop recently visited the Nairobi, Kenya, diocese, where he witnessed preparations for mass Baptisms and Confirmations. In some cases, when neither chaplains nor catechists were available, instruction was given by African Christians.

CHINA

Japanese Destroy Church Property

Bishop Craighill of Anking, China, has received information indicating that the beautiful Gothic bell tower of the Cathedral of Our Saviour, Anking, has been pulled down, together with both transepts, by the Japanese invaders. Bishop Craighill's informant believes the building has been put to some military use, since the Japanese have occupied the Cathedral compound since Pearl Harbor. The gate house and some other buildings on the compound have been destroyed also. The back wall of the sanctuary of Grace Chapel was shaken down, presumably by bombs, about a year ago.

Bishop Craighill quotes a Chinese friend who wrote from the lower Yangtze region, saying: "The amount of destruction of property among the churches along the Yangtze cannot be estimated. They

can harm the body but not the soul. Material losses and destruction each time only succeed in revealing spiritual reserves."

GERMANY

Plan Religious Centers for British Occupation Forces

Plans to set up religious centers in Germany "during the coming years of occupation" have been drawn up in London by the chaplains' department of the 21st British Army. Every center will have a chaplain's house, library, and recreation room.

The centers will be established in hotels, houses, or other suitable buildings requisitioned for the purpose. About 60 persons will be accommodated at each center.

It is planned to distribute religious literature and make use of religious programs sponsored by the British Broadcasting Corporation. Another suggestion is that religious dramas be presented at the centers.

ENGLAND

Bishop Asks Christian Approach to Germans

Liberation of the German people from the influences of militarism and Nazism "can come only through the power of Christianity," the Rt. Rev. A. C. Headlam, Bishop of Gloucester, declared in London.

The Bishop stressed that friendship with the Germans must begin through the churches.

"Many German pastors were opposed to the National Socialist regime before the war, and some were persecuted," he said. "Most of those who did not join with the Confessional Church in actively opposing Nazi rule felt the important thing was their work as Christian pastors."

The Bishop cautioned that "we should not make distinctions, but should seek friendship with all alike, ignore political differences, and meet on a pure religious basis."

"Old friendships could be renewed as the beginning of more peaceful relations between our countries," he added. "It is not in accordance with our traditions to bear malice when victory is won against those we have had to fight."

British Methodists Admit Single Women to Clergy

Ordination of unmarried women as ministers in the Methodist Church was authorized by the Conference of Great Britain and Ireland, meeting at Nottingham, thus ending a 20-year controversy over the extension to women of the full ministry.

A resolution passed by the conference declared its readiness "to receive for ordination to the ministry of the Word and the Sacraments women who believe them-

selves to be called of God to do this work and who prove themselves to have the fitness and the gifts required for the ministry."

Sharp debate occurred over the question of the marriage of future women ministers, and it was finally agreed that marriage should involve the woman's retirement from the active ministry "except in special cases."

The conference also decided that men and women in the ministry should have equal status and training and should receive financial allowances on the same scale.

LIBERIA

Missionary's Report

The Rev. Packard L. Okie presented a vivid picture of democracy in Liberia in his sermon at Christ Church, Philadelphia, on July 22d.

The Rev. Mr. Okie, a member of the Christ Church staff who has been serving as a missionary at St. John's Parish, Cape Mount, on the West coast of Africa since 1942, told the congregation that to think of Liberia as primitive is right only in part. "Despite elephants, gigantic snakes, thick jungle broken only by narrow trails, and small villages ruled by chiefs and paramount chiefs, the impact of Western civilization has been felt ever since the first Portuguese trading vessel pushed down the West coast of Africa," he said.

"The missionary standing as he does between the old and new in Liberia," he explained, "must meet the needs for medical attention as well as academic, agricultural and industrial education."

He told of the progress being made by Dr. Frank Mears from Germantown, and by Bolling Robertson, a missionary from Christ Church. Dr. Mears directs the medical work through St. Timothy's Hospital with its clinics, operating room, and nurses' training school. He is public health officer with the Maasateen Leper Colony also under his care. The educational program is carried on through St. John's School for boys, the House of Bethany for girls, and elementary schools maintained throughout the nearby districts.

"All these activities, however, are centered in the Church," he declared, adding that among the nearby Mohammedans, it is usually only the children who can be brought in through Christian education.

"Africans respond to missionary endeavor just like Christ Church members—some because they eat the loaves, and are filled, others like Bassa Willia, a well-known African missionary, really get the idea, go out and try to bring others to the discovery of what they themselves have really found. Their response depends partly on us. If we are interested only in the material aspects of our world, then they will be. If we want to be patronizing, give gifts in order to be thanked, our gifts may do harm. But, if we sense our kinship and common needs, and really desire to share what has been given us, then Africans will surprise and humble us by their responses."

ARMED FORCES

Chaplain Clingman Awarded Bronze Star

Chaplain (Capt.) Robert C. Clingman, son of Bishop Clingman of Kentucky, was awarded the Army Bronze Star for heroic achievement in connection with military operations against the enemy on Luzon, P. I., from January 9 to March 4, 1945. As battalion chaplain during this period Chaplain Clingman made many trips through hazardous and enemy-infested mountain terrain in order to assist in the evacuation of wounded and dead. He performed Christian burials for fallen comrades in full view of the enemy. On one occasion it was necessary for him to crawl 200 yards through heavy sniper fire in order to find a place of safety. His presence at forward positions gave great inspiration to the men of the command.

Chaplain Perkins Conducts Service Aboard USS *Augusta*

President Truman was "most generous" in his appreciation to Chaplain (Lt. Comdr.) Kenneth D. Perkins, after he had conducted Church services on board the USS *Augusta* en route to Berlin for the Potsdam conference of the Big Three.

Chaplain Perkins, formerly of Hilo, Honolulu, assigned to the *Augusta* in late June, recounts his experiences in a letter to Willis Setterstrom, S1c, who served in the chaplain's office at Fort Pierce, Fla.:

"Of course I know now why I had to hurry to the *Augie* from Florida. Elaborate preparations were under way for the President's coming aboard, and no one knew the exact day, since much depended on the closing date for the San Francisco Conference; and the time Mr. Truman would have to spend in Washington before coming aboard. My time was put to good use in getting acquainted, inventorying our library and Church gear, and making an adjustment to life at sea.

"You have probably read the accounts of the members of the President's advisers aboard and the details of our crossing. You would be more interested in our last Sunday's service. Due to a slight squall that morning we had to rig in the crew's forward mess hall—using the new standard Navy altar and pulpit and the triptych (got the spelling now?) that was aboard when President Roosevelt went to the Atlantic Charter meeting. The large ship's band furnished the music.

"The whole service went off without a single hitch—and I can truthfully say that I never felt more at ease in addressing any audience. The President sat in the middle of the front row, the Secretary of State on his left and the ship's commanding office, Capt. J. H. Foscett, USN, on his right. Others of the party were scattered through the mess hall, which to be sure was well filled. Our hymns were the 'Doxology,' 'Be still my soul,' the *Gloria Patri*, 'Eternal Father' (after the prayers), and 'Lead on, O King Eternal.' At the

close of the service, Messrs. Truman and Byrnes stepped up to shake hands and were most generous in their remarks of appreciation. Personally, it was the thrill of a lifetime, and I felt very humble to be able to address such a congregation.

"The President and the top members of his party have their own mess in the Admiral's cabin, but they have visited the other messes. The evening that Messrs. Truman and Byrnes ate in the wardroom, I sat very near them and was amazed at their wide range of information and interests as revealed in the conversation.

"This is a grand ship, and I feel mighty lucky to be aboard—auspicious beginning for my first real sea duty."

From the Pacific

Dr. Carey C. Womble, lieutenant in the Medical Corps of the United States Navy, who anticipates eventual medical service with the Church overseas, wrote Church headquarters about his experiences on the destroyer *Robert H. Smith*, in the campaigns of Iwo Jima and Okinawa. "By the way," he said, "I have been holding services on this ship for the men whenever possible on Sundays and feel that the work has been done well. The medical officer is in such an enviable position to do spiritual work of that sort on a destroyer. I am also welfare officer which is a natural additional duty. Bishop Aldrich, Co-adjutor of Michigan, gave me a portable reed organ for the ship while we were in Pearl Harbor at the first of the year, so we really have very nice service using the Army-Navy Field Service Book."

One-Day Conference Retreats For Chaplains in Europe

In response to many requests from overseas, a series of one-day conference retreats for chaplains serving the American troops in Europe will be held this summer in Italy, France, and Great Britain by Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council.

Film Shows Navy Chaplains At Work

A 17-minute film entitled "Navy Chaplain," suitable for use by all faiths, has been released and is available to religious groups, it has been announced by Rear Adm. W. N. Thomas, chief of chaplains of the United States Navy. It is a 16mm. film, and is non-sectarian in appeal.

Photographed on the campus of the College of William and Mary at Williamsburg, Va., and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas, Chaplain Thomas said.

The picture may be secured by writing to the Chaplains Division, Bureau of Naval Personnel, Navy Department, or to the nearest office of Naval Officer Procurement.

RELIEF

UNRRA Asks for Cattle Handlers

An unusual call for help comes from the United Nations Relief and Rehabilitation Administration, through the Service Committee of the Church of the Brethren for men who know how to handle horse and cattle. UNRRA needs attendants for shipments of livestock being sent to Europe this summer, and has asked the Brethren Service Committee to recruit them. Five boats are gone and more are scheduled. So far, attendants have almost all been Church of the Brethren farmers, and the Service Committee wishes to extend the opportunity to all qualified men. Each trip takes 60 days. Seamen's wages are paid "Nature of work," says the committee, "will be to feed, water and care for about 25 animals per attendant. Heifers, horses and perhaps some cows will be included in shipment."

Specific information may be had from Benjamin Bushong, Brethren Service Committee Livestock Representative, Fulton Bldg., Lancaster, Pa.

PACIFISTS

Majority of CO's Engaged In Special Projects

Statistics of Civilian Public Service, as of June 1st, revealed that more conscientious objectors were engaged in special projects than were located in base camps. Of 8,385 men in CPS on that date, 4,255 were in hospital service, farm project, guinea pig experiments, fire fighting, or forestry, as against 4,131 in base camps.

Quakers Issue Report

Conscientious objectors have performed close to five million man days of work for the government, worth more than \$10,000,000 valued at army base pay, according to a report by Friends Civilian Public Service.

Work to which CO's have been assigned or have volunteered has included soil conservation, park maintenance, forest fire fighting and prevention, public health, care of the mentally ill, and medical research in which CPS men have served as "guinea pigs."

Over half the work assigned to drafted CPS men consists of simple manual labor although large proportion of these men have higher qualifications, and 38% are professionally trained.

Much of this "waste of manpower," according to the report, could have been prevented, if the Selective Service ruling permitted a greater number of CPS men to be assigned to private as well as government agencies on projects of urgent social value.

The Quaker report has strongly recommended that CPS men, who have been receiving no pay or family allotments, be paid wages comparable to those paid other drafted men, and that federal allowance be granted their dependents.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A Book About the Book of Books

BOOK ABOUT THE BIBLE. By George Stimpson. New York and London: Harper and Brothers, 1945. Pp. 509 (with index). \$3.50.

The Bible is such a voluminous collection of many types of writing (literary and non-literary) that there is small wonder that many different approaches have been made to the study of its contents. For centuries it was regarded solely as a source-book for pious reflection or for confirmation of doctrine. In recent times various parts have been subjected to the principles of critical study that are applied to other ancient writings. There are students who have examined it only for the historical source material which it contains. Some have investigated it with a eye to such contributions as it may make to the field of sociological knowledge or social speculation. Some have thought of it as merely the literary expression of a people, and have therefore appraised its various books with the same sort of literary analysis or appreciation that might be applied to the writings of any other people, as, for example, the Greeks, the Persians, the Arabs.

In the book now before us for review we have a still different approach. George Stimpson, who is a professional newspaper man, a Washington correspondent of wide experience and attainments, has ridden the Bible as his principal hobby since the days of his boyhood. Apparently he has set no limit to the various kinds of possible interest that one might have in the book, and the result is a hodge-podge of quite unrelated, yet utterly fascinating, information. His inquiries have been directed not only to the Bible's contents, but to the long story of its translations, its literary influence, its pseudo-quotations, the peculiarities in the better known English versions, and almost any other manner of interest that one might dream up.

The author uses a modification of the question and answer method of imparting information. That is to say, a leading question is asked in bold face type, and an extensive answer follows in the text. No attempt is made to group related bits of information under a common head. The questions go on and on with apparently no considered sequence or order. But let it not be thought that the author is incapable of organizing his material. (An excellent index disproves any such conclusion.) I suspect that the lack of order is deliberate and studied. It makes of the book a volume that one can pick up for five minutes' pleasant recreation, or for an evening's serious study, with equal facility.

I venture to say that anyone who dips into this book will learn a lot, regardless of how careful a student of the Holy Scriptures he may have thought himself to be. Do you, for example, know the answers to these questions? "Who divided the Bible into chapters and verses?" "How did *poor*

as *Job's turkey* originate?" "Is *In God We Trust*" in the Bible?" "When was the cross first used as a religious emblem?" "How many angels are referred to by name in the Bible?" "What is the Printers' Bible?" "What does *venison* in the Bible mean?" "Who was the first efficiency expert?" "Why are shoes thrown at newly married couples?" "Who was the Bramble King?" And so it goes throughout 500 pages, with no need to score yourself.

Let no one think, however, that this book is just a compendium of obscure or useless information. There is a great deal in it that is worth knowing. And let no one think that the author is trying to be smart or clever or ostentatious. He possesses a genuine sense of scholarship. Some of the answers are the result of long and careful study. They are, moreover, couched in reverent terms. As far as possible, they include lengthy quotations from the words of Holy Scripture, so that the Bible may speak for itself.

There is entertainment in this book, to be sure. There also are knowledge and enlightenment, not to mention some sound, suggestive material for sermons, addresses, and informal talks.

In Brief

When the history of American Christianity in the first half of the 20th century comes to be written, beyond doubt the name of Henry S. Coffin will occupy a vital and honored place in that account. I think it may be truly said that there is no recent Protestant leader who has called forth higher regard or who has commanded greater influence and exercised that influence with greater judgment and restraint. He has for so long a time (1926-1945) been the head of a great divinity school (Union Theological Seminary, in New York) that we are inclined to think of him primarily as an educator. But behind that career there was a long and fruitful parish ministry in one of his denomination's leading New York City churches, the Madison Avenue Presbyterian Church.

It is quite fitting that, in this year of his retirement from the post at Union in which he has long used his great gifts of mind and spirit, a book of appraisal should be issued in his honor (*This Ministry*, edited by Reinhold Niebuhr. New York: Charles Scribner's Sons, 1945. Pp. 128. \$1.50). Ten men of outstanding reputation in American cultural life have contributed to this volume. Some are those who have been associated with him at Union, and to whom he has been chief for many years. Some have been close to his work on behalf of Yale University in his service as a member of its board of trustees. Some have worked with him in the broader aspects of religious life and ecclesiastical statesmanship. As might be expected when ten persons are writing independently

about the same man, there is some overlapping in material and some repetition. But this does not become unduly wearisome, for it serves to emphasize certain of the subject's significant traits of character.

All who are interested in the contemporary scene in American Protestantism, and its immediate background, will read this book with much interest. It must be a source of humble satisfaction and gratitude to Dr. Coffin.

The Committee on Diocesan Anniversaries in Los Angeles has recently issued an historical sketch which seems to bear the official approval of the diocese (*The Diocese of Los Angeles, A Brief History*, by Stephen C. Clark, 1945. Pp. 92, with appendices). In rapid survey the origins and organization of the diocese are presented, and its later growth, development and establishing of Church institutions. One of the appendices has the valuable feature of listing all the parishes and missions together with the names of all the clergy who have served in them since their foundation. One wishes that more dioceses would issue such useful handbooks.

In these days of breakdown in sexual morals, when war has tended to speed up romance and experience, when the cult of love subtly suggests that "only love matters," one sometimes wonders just what to say, in a practical, down-to-earth manner. A little booklet just issued by the Hearthside Press, Flushing, N. Y., goes a long way toward giving a partial answer (*Youth, Sex, and Marriage*, by Leland Foster Wood. Pp. 30. 10 cts.). By case histories, reason, clinical knowledge, and everyday common sense, Mr. Wood makes out an overwhelmingly plausible case for obedience to the moral law. This booklet might well be placed in the hands of servicemen, of boys and girls about to go away to college, and of any young folk who are otherwise leaving home for the first time or who have arrived at the age at which there is a likelihood that they may soon do so. There is appended a good bibliography of books, pamphlets, and articles on sex and marriage.

It is interesting to observe the strong tendency toward sacramentalism and liturgy that is on the march in much of American Protestant thinking. I doubt not that the Puritan ancestors of modern Congregationalists will do some grave-turning over a recent book by one of their spiritual sons (*The Lord's Supper in Protestantism*, by Elmer S. Freeman. New York: The Macmillan Company, 1945. Pp. 173, with index. \$1.75). Here is a profound reverence for this great sacrament, with the acceptance of many Catholic credenda. Here is a plea for its careful celebration and for a penitential preparation for its reception. Here is an intimate understanding of the attitudes of religious bodies in both the Catholic and the Protestant traditions. And here also are suggested liturgical forms for both private and public celebrations. One is pleased to note that the author has drawn heavily on the Book of Common Prayer for his suggestions. There is, of course, much material in the book about validity and orders with which no Anglican can agree.

The Church School's Contribution

TWICE each year, THE LIVING CHURCH devotes a special issue to the work of the Church's schools. Their number is indicated by the map on the cover and is in itself a cause for thanksgiving. But when one realizes that almost every school is a superior one of its kind, the Church's contribution to the national educational scene is almost staggering.

There are two reasons—a social and a religious—why Church schools are an important contribution to the nation's life. To take the social reason first, most of these schools are keyed to the capacities and interests of the above-average child. Classes are small and conducted by teachers who love truth and beauty, and understand how to communicate their subject to keen young minds. Far from being undemocratic in spirit, most Church schools provide an opportunity for the generous expression of democracy in friendship and joint effort among young people of similar background. As every parent of children in public school knows, school friendships can be a difficult problem during those impressionable years, especially in the cities. It is not democracy, but sheer carelessness, to leave a teen-ager's social life unsupervised.

But much more important is the religious reason for Church schools. The nation's educators are themselves becoming aware of the fact that the education of the period between wars was lacking in a vitally important element—the firm groundwork of a religious faith which makes it possible for the student to “see life steadily and see it whole,” in Matthew Arnold's great phrase. They are aware of the lack; but only in the Church schools is there the remotest possibility of overcoming it. “Released time,” like the Sunday school, is only a palliative measure. For when religion is only one of the subjects of the curriculum—and a subject which is carefully disconnected from the rest, often to the extent of being taught in a separate building—such education contributes little to a whole and steady view of life.



SEWANEE: *The library and Breslin tower at the University of the South.*

Philosophers and sociologists have warned us that present day life is in a sad state of disintegration. Just how widespread and serious that disintegration is will become more and more painfully evident as the returned veterans become more numerous. Our fighting men have been through experiences which forced them to face the most profound and elemental issues of life and death; they return to an aimless, foolish society which neither knows where it is going nor where it is going there. Many of them are under a nervous strain which is in part due to their sense of dissatisfaction with their pre-war aims and purposes.

The Church's schools have the means and the opportunity to fill up the spiritual vacuum of American life with the knowledge of God and His will for man. Many of them are making good use of that opportunity; many of them could do much better than they are now doing; and we are confident that they will do better as the Church's reply to the educational chaos of our time becomes clearer and bolder.

To see life steadily and to see it whole: the man who has phrased that wonderful statement of the educational ideal does not realize how utterly its attainment by society depends on the acceptance of Christ as the Way, the Truth, and the Life. The peace of God which passeth understanding consists in just that steadiness and wholeness of view. It should permeate every course of the Church school. The data of God's self-revelation to man are part of the data of every science. The dynamic of God's grace is the wellspring of every school activity. For the human soul is so constructed that all knowledge is an irritation, all love an illusion, except as they are

The Collect

Twelfth Sunday after Trinity

August 19th

MORE THAN WE DESIRE OR DESERVE. How poor our spiritual lives would be if we gained from prayer exactly what we desire. It is not that we want too much but rather that our desires are so meager in spiritual matters. “We are content with husks when we might have angels' food.” Sometimes God grants us our hearts' desire just to show us how inadequate it is. When we truly hunger and thirst after righteousness, then it is that God helps us to see how much there is to desire. He takes pity on our ignorance and gives us liberally of His good things. His love knows no halfway measuring, but fills our hearts with overflowing joy and strength so that we, having known this richness, may long for more. Here clearly is seen the abundance of God's mercy, giving us so much more than we know we are worthy to ask. Today's collect should be said with a feeling of deep thanksgiving, since it shows us so clearly the greatness of God's love toward us.

understood to be the shadow of God's creative activity and redemptive love.

The Church schools have a high calling. They measure up to it in varying degrees. Some of them are hindered by the non-support of Church families, for in the last resort the schools must teach as the parents of their pupils desire. Let those of us who have children, then, make the most of our opportunity to provide our children with a view of life steady enough to weather disillusionment and defeat, whole enough to glimpse the work of God through the distractions and sorrows of the human struggle.

Essay Contest

THE CHURCH School Essay Contest has become an established feature of THE LIVING CHURCH. Interest in the contest has become widespread in the two years of its existence, and it has proved to be a useful educational tool for the Church schools. The readers of THE LIVING CHURCH have also found the contest interesting as an indication of how the young people in the Church's schools are coming to grips with the meaning of Christianity in their lives.

Accordingly, we are happy to announce the subject and conditions of the third annual LIVING CHURCH essay contest, which, like last year's, is intimately related to the Forward in Service subject of the year. The Forward in Service subject is "The Missionary Imperative"; the contest theme, chosen after consultation with Church school heads and others, is "If I Were a Missionary."

An essay on any part of the subject of missions or personal evangelism will be an acceptable entry in the contest. Our phrasing of the theme seeks to encourage the student to put himself (or herself) in the place of one of those adventurers for Christ who have formed the spearhead of the Christian advance in community, state, nation, and world. The student, after thinking the theme over, may decide that "I am going to be a missionary" or even "I am a missionary" (in community or school life) fits his situation better. Perhaps a student with

an objective turn of mind will find it easier to write an essay on a particular missionary whose work he knows through reading or personal contact. Another may prefer the subject, "Why missions?" The work of a Brotherhood of St. Andrew chapter, a school missionary society, a young people's fellowship, or even a parish vestry might be an acceptable subject as long as this work is viewed as part of the great task of bringing the knowledge and love of God to those who do not know Him.

Most of the Church schools will find that the contest subject, or some aspect of it, fits well into their courses on religion. Others will be able to make use of it as a special project in English, history, or social studies. There is an abundance of material available, from national Church headquarters, from the pages of THE LIVING CHURCH, from books, from personal experience, from returning servicemen, and from many other sources.

First prize will be a \$100 War Bond—or Victory Bond, as the case may be. Second prize a \$50 bond; third prize a \$25 bond. There will also be 25 prizes of \$1.00 in war stamps for the other leading contenders. No help should be given by teachers in the actual writing of the essay, though of course any amount of preliminary help by way of study and discussion is permissible—in fact, desirable. The deadline for mailing entries is March 15, 1946, and the other conditions of the contest are given in the announcement on page 26 of this issue.

Afterthoughts

LIVY THE OFFICE CAT, an indefatigable student of parish papers, calls our attention to this item in the newsletter of St. Bartholomew's, Granite City, Ill.:

"In a war industry area: 'At some of the doors we visit, the people do not even know what we are talking about when we ask if there are any Episcopalians in the family. Some of them seem to think we mean some kind of wild animal. One woman said to me today, "Will you say that over, please! I don't know what it is that you are looking for." When I asked again, she said, "I don't think we got anything like that here or I think I would have seen them, but I will ask around the house and find out."'"



(Above) ST. LUKE'S, AUSTIN: A student setting tables. Boys learn to help themselves and others.



(Right) ANNIE WRIGHT SEMINARY: Mite box presentation service.

J. R. Eyerman

PRIMARY SCHOOLS

Trinity Parish Founding New School

The rector, the Rev. Frederic S. Fleming, and the vestry of Trinity Parish, New York, announce the founding of a new school, to be located on the grounds of St. Luke's Chapel. The class rooms will be in the annex to the parish house. The chapel, the gymnasium, and the garden of St. Luke's, all be used. Terms, including luncheon and other light meals, will be \$225 a year for kindergarten pupils and \$270 a year for the grades.

The headmaster of St. Luke's School (as the new school will be called) will be the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's, who succeeded the Rev. Dr. Edward H. Schlueter in last April. Mrs. Marguerite S. Gates will be the principal. The pupils will, for the present, be kindergarten children, aged five years, and boys and girls of the first, second, and third grades. The school will open on September 24th.

Third Year of Parish School of Church of the Resurrection

The parish school of the Church of the Resurrection, New York, directed by the rector, the Rev. Gordon B. Wadhams, will begin its third year on October 1st. This school is limited to 15 children, between the ages of three years and eight months, and five years and eight months. It will be located this year in the parish hall, pending the securing of a new location to take the place of the apartment hitherto in use.

The other members of the teaching staff will be Mrs. Walter A. Troy, who has taught in the school from its inception;

and Miss Patricia Nelson. Fr. Wadhams will conduct the daily prayers and officiate at the special services held from time to time for the school.

Abbie Loveland Tuller Schools Add Washington, Conn., Buildings

The Abbie Loveland Tuller Schools have added a fourth establishment to their list of educational institutions. Located at Washington, Conn., the new school, formerly known as Wykeham Rise, has four dormitories, a chaplain's residence, a chapel, and a convent house for the Teachers of the Children of God, who conduct the Abbie Loveland Tuller Schools.

The new school also houses the Tuller School Workshop, which publishes both the Children of God Church School series and all books of the Tuller Method of Education. Pupils in the Washington, Conn., school have the opportunity of learning first-hand many forms of hand-work and design, used in connection with the workshop.

The method of instruction in all the Tuller schools is a correlated patterned one. Starting in the primary grades, it is carried on through the high school. The correlated method has been used for 18 years, and the courses were written by the Mother Superior of the Teachers of the Children of God.

SECONDARY SCHOOLS

New Superintendent of Blue Ridge School

The Rev. Stanley E. Ashton, rector of St. George's Church, Arlington, Va., for the past three years, has resigned, effective September 1st, to become superintendent



CHRISTCHURCH SCHOOL: Boys on their way to a service.

of the Blue Ridge School at Bris Greene County, Va. The school is an institution of the diocese of Virginia which provides a home and Christian education for boys and girls who cannot afford to attend the more expensive private boarding schools.

DeVeaux Scholarships Available

DeVeaux School, Niagara Falls, N. Y., has available a few scholarships for fatherless boys who have excellent school records. These scholarships are by preference given to boys whose families are members of the Episcopal Church, but occasionally a boy who has a very good school report can qualify for one so long as he is a baptized Christian.

DeVeaux School has been in continuous existence since 1852 and is the Church school of the diocese of Western New York. It is also a military school giving basic infantry training. Boys are prepared from the seventh grade through the 12th, and boys are elected to the scholarships by the trustees of the school. At the present time, many applications are on file, but the boys for whom the applications have been made are either too young for entrance or else have not good enough school reports to qualify. The courses offered by the school are purely academic and prepare for college training leading to the professions. The headmaster will be glad to correspond with those who are interested in obtaining these scholarships for boys who are ready for any grade from the seventh to the 12th.

New Dormitory for St. Helen's

The board of trustees at St. Helen's Hall, Portland, Ore., announce the purchase of a new dormitory for junior college resident students. This has been a long time aim of the board and it was just recently that any property adjacent to the college was available. The property was the former home of Samuel C. Bowles and faces the college campus. Donald Drake, chairman of the building and grounds committee, is having it completely renovated and redecorated. It will



ST. FAITH'S, Saratoga Springs, N. Y.

H. B. Seattle

ready for occupancy when school opens September 17th and it is hoped the rooms will be ready for student selection as early as August 16th.

Watkinson School Reopening

Watkinson School, located on its 125-acre plot within the city limits of Hartford, Conn., is being prepared for reopening on September 10th. The school, formerly known as a farm school, is under new administration, and will be operated as a boarding school for boys of moderate means. The income from the large farm which the school owns, but which the boys will have nothing to do with, together with an endowment fund, make possible the low tuition rate of \$30 per month.

Carpenters and plumbers have been kept busy during the summer months in remodeling the entire establishment, which is also being redecorated. One of the old buildings, originally used as a gymnasium, is being made into a beautiful chapel, which will be ready for use in time for the school's opening. The new gymnasium, built a few years ago, is a memorial to the Rev. Francis Goodwin.

St. Faith's, Saratoga Springs, Appeals for \$25,000

St. Faith's School, Saratoga, N. Y., has launched an appeal for funds to install a new heating system and to liquidate a long-standing mortgage.

St. Faith's was founded in 1890 to educate girls who would have to earn their own living. Because the pupils have been in moderate circumstances, fees at the school have been kept as low as possible, and without an additional source of income, the large expense presented when it was indicated that a new heating system would have to be established, cannot be met unless there is help from friends of St. Faith's. The estimated cost of the project is about \$20,000. At the present time, \$11,000 has been given or promised. St. Faith's School is asking for \$25,000.

Expansion Program for St. Luke's, Austin

The board of trustees of St. Luke's School, Austin, Texas, has undertaken a campaign to raise \$50,000 to be used for essential housing and equipment, so that St. Luke's will be able to accommodate more than the 12 boys for whom it has previously had room.

Opening its fifth year on September 10th, the school in its program of expansion will carry out its present policy of close student-faculty contacts by means of a modified "house-plan." In place of dormitories, a number of houses will be built, each to hold a small group of students and a faculty member.

Conference Week: Faculty-Eye View

One of Margaret Hall's cherished traditions is Conference Week. In the spring of the year, down in Versailles, Ky., familiar texts and subject matter, and well-worn college preparatory techniques are laid aside as the whole upper school plunges into the adventure of a week's concentrated study of some current problem.

The Rev. Mother Superior describes a faculty-eye view of the week's activities:

"This year our topic was 'Two World Wars.' The history teacher had it easy, for she taught history. The school was divided into three groups on the basis of a general information test, given to the upper school early in the year, and each group took a basic course on the causes, course, and results of the two world wars.

"The teachers of music, English, and Latin were given the job of handling the Christian Doctrine courses for the week. From Christmas vacation on, Thomas Aquinas from the Convent Library, and many volumes from the Religion shelf of the school library, were making somewhat unaccustomed rounds. What is a 'just war'? What justification is there for the pacifist attitude? Is pacifism the

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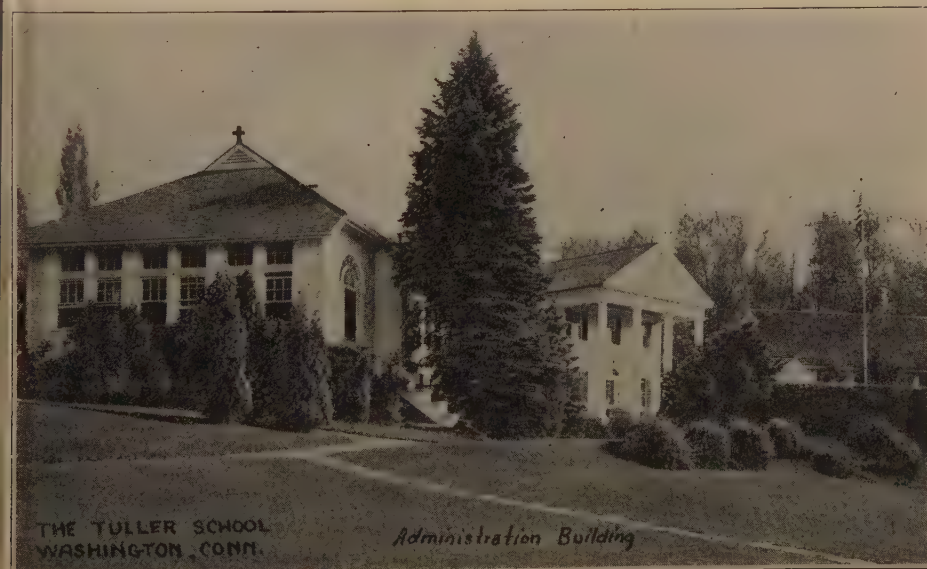
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Middletown, Rhode Island

Christian answer to war? What has Christianity to do with an international order? These were the general topics which had to be thought out, studied, and boiled down into lessons and topics for discussion for secondary school children.

"Why do we pick on Saint Thomas for the definition of a just war?" asked the Latin teacher. "I mean, what is so special about his three tests?"

"Just that he is the only Christian theologian who has made an original and authoritative (that is, authoritative for a large section of Christendom), study of the question."

"The mathematics teacher had a special topic this year, the history of the League of Nations. Many a ponderous tome did she carry home from the library of the University of Kentucky. Loudly and plaintively did she maintain that she was not equipped to teach such a topic. And, as has happened before, some of the best work of the week was turned out by her group.

"A Christian Doctrine teacher, a soft-spoken South Carolinian, and a fearless advocate of justice for all races, had the red-hot and very popular course on Minorities. Her collection clippings, a slide film based on the Public Affairs pamphlet, *Races of Mankind*, a good assortment of books and magazines, and an enthusiastic group ready to defend all sorts of points of view, produced the winning oral report on the final day.

"Another client of the University of Kentucky Library was the French teacher, one of the Sisters, who had to bone up on recent Spanish History for her unit. A letter received recently from one of her students express the hope that the Sister is now glued to the radio (she isn't—she is at Northwestern, studying Spanish) 'while all this news is coming in from Spain.' 'It certainly is nice,' she continues, 'for me to know all about the people they are talking about and what this and that move will mean. When I took "Spain" I didn't think she would break into the news again. I certainly appreciate Conference Weeks.'

"Our music teacher, a new American citizen of German birth, looked both grim and eager when offered the special topic, 'The Rise of Naziism.' Yes, he certainly could and would teach anyone who would listen to him, all he knew on that subject. No massive volumes, no poring over the *Survey Graphic* or the *Foreign Policy Reports* was necessary for him. He had only to look into his memory, stored with personal experience as well as years of thought and analysis, to produce a flood of instruction. His first class session had, apparently, nothing but semi-colons. No periods. The students meekly told him they were impressed, but would he please go back and explain. The subsequent classes were conducted at a slower tempo, but the fire never went out.

"The principal turned out yet another unit on Russia, complete with a photographic exhibit from the *Friends of Soviet Russia*. The history of the Russian Revolution was the backbone of this course. The librarian and an instructor in mathematics and Latin taught courses on biography. *Christian Counter Attack* (pub-



MARGARET HALL SCHOOL: A French lesson out of doors.

lished by Scribners) gave much valuable material about Christian European leaders, like Bishop Berggrav who led the resistance movement in Norway. The second-floor Sister taught a unit in the economics and geography of certain strategic 'backward areas,' such as the Philippines, Mexico, India, and Africa. She used the Foreign Policy pamphlet *Look at Africa*, and other FPA material.

"The school secretary, whose job in Conference Week is mainly typing and mimeographing material, including the final test, said that the Sisters sitting in the back row in study hall during the nightly movies 'had their eyes on sticks.' Movies are rare and wonderful things when you haven't seen one for ten or 15 years! And these movies were magnificent documentary films. We saw, before our eyes, the lovely country of Czechoslovakia; its healthy people, its beautiful cathedrals, its mountain defenses. Then we saw the demonstrations of the Sudeten Nazis, complete with a riot and its victims. The scene changed and an airplane alighted at a Bavarian airfield. Out stepped Chamberlain, umbrella and all. He disappeared up a gently sloping ramp, guarded at the top by SS men and leading to Hitler's Berchtesgaden; then Benes' face as he signed his resignation; the opening of the frontier to the Nazis; and a final unforgettable scene showing an endless line of refugees, with their improvised tents flapping in the wind, and the faces of dispossessed and bewildered children.

"Another film showed the Battle of Britain; the third, a day at the Russian front; and the fourth, scenes from Pearl Harbor to D-Day on the Normandy beach.

"Bright and early Friday morning each teacher could be seen in earnest and concentrated session with the girl chosen to speak for her group. Notes were arranged, speeches rehearsed, and last minute good advice given and forgotten.

"The oral reports sum up for the whole school the work done in each unit, and give us all the opportunity of hearing how the general subject of the week was developed in detail. The judges sat in the middle foreground, notebooks and pencils poised, looking a little like conspirators. The

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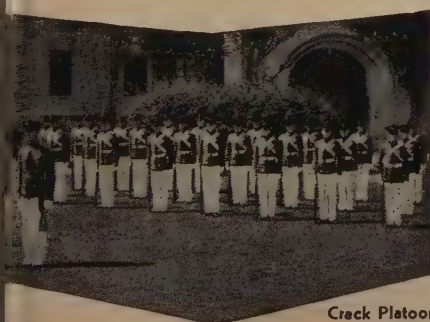
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EDUCATIONAL

orators tried to forget them, and set themselves to delivering the speeches they had prepared.

"After oral reports came a written examination.

"The winners of Conference Week are announced at Prize Day, and rewarded with prizes, books related to the topic studied. Mary Anne Robinson was the winner of Conference Week this year, and Adelaide Watson, a sophomore from Wooster, Ohio, gave the best oral report."

TRAINING SCHOOLS

New Dean at Saint Margaret's

Miss Katherine A. Grammer, for the past seven years dean of women at the Philadelphia Divinity School, is succeeding Miss Ethel M. Springer, as the dean and head of Saint Margaret's House, Berkeley, Calif.

When the House, which is the only Church training school west of the Mississippi River, opens for its fall term on September 20th, Miss Grammer will assume the leadership responsibility.

Windham House

Miss Helen B. Turnbull, director of Windham House, announces the course of study and faculty of the Training Center at 326 West 108th Street, New York. Windham House is a national graduate training center for women of the Church, maintained by the National Council.

Students will do their work at Columbia University, Union Theological Seminary, the New York School of Social Work, and at Windham House. Completion of the two-year course of study entitles students to the M.A. degree in Christian Education from Columbia University through Union Seminary, and a certificate from General Theological Seminary.

The faculty announced includes the Rev. Messrs. Thomas J. Bigham, Powell M. Dawley, Burton Scott Easton, W. Norman Pittenger, Cuthbert A. Simpson, and Marshall B. Stewart of the General Theological Seminary. Also the Rev. Messrs. John C. Bennett, Harrison S. Elliott, Frederick C. Grant, Paul Bunting Irwin, John Knox, John T. McNeil,



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Students do work in a local church during the academic year, and give a full summer between the two academic years to field work under supervision in the Church.

COLLEGES

Kenyon's Music Institute

The students and faculty at Kenyon College, Gambier, Ohio, are taking advantage of the all too rare opportunity of hearing great music played by great musi-



BEXLEY HALL: Kenyon's theological school will return to its traditional quarters.

cians, attending classes in musical appreciation, composition, and analysis, and of hearing budding stars in their first stage performances. The Music Institute, Summer, 1945, at Kenyon College, is providing this opportunity.

The Music Institute is an attempt to weld composers, instrumentalists, singers, teachers, critics, professionals, and amateurs, interpreters, and audience, into an active musical community. Frederic Cohen, director of the Jooss Ballet, is the director of the institute. Mark Brunswick, composer and author, Nikolai and Joanna Graudan, famous cello and piano team, Rudolf Kolisch, leader of the Pro Arte Quartet and founder of the Kolisch Quartet, and Roger Sessions, composer and author, are some of the better known faculty members of the institute.

The Music Institute has scheduled a series of 10 Saturday evening concerts by the members of the faculty, and week day concerts by the students. The college community is invited to attend these concerts as well as the rehearsals and classes of the institute. This method of teaching that involves the closest contact between the student and teacher, the performer and audience, by means of open discussion in classes and open rehearsals, enables everyone interested in music to widen his

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Career Determination at Hobart and William Smith

To help students determine for themselves the careers for which they are suited, a new service, Career Determination, has been developed at Hobart and William Smith Colleges, Geneva, N. Y.

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SEMINARIES

Union Launches Scholarship Program for Returning Servicemen

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servicemen interested in training for the ministry, it was announced by Dr. Henry Pitney Van Dusen, president of the seminary.

Dr. Van Dusen also disclosed that a series of refresher courses for returning chaplains will begin during the coming academic year. Among the subjects offered will be Christian theology with special emphasis on trends in contemporary thought, Christian ethics, pastoral counseling and homiletics, the Bible and problems of reorientation to civilian life.

Dr. Van Dusen said an intensive effort to "present the claims of the ministry" to veterans was being undertaken by Union Seminary, and that a series of leaflets were being published for distribution through chaplains and other channels. Chaplains, missionaries, and outstanding religious leaders are writing articles for the pamphlets, which are entitled *Servicemen in the Ministry*.

AFRICA

Reopen Anglican Theological Seminary

St. Augustine's Theological Seminary, for training Anglican ordinands at Kumasi in the West African diocese of Accra, has been reopened after an interval of several years. The Rev. George Laing, an African clergyman, has been named principal of the school.

HONOLULU

Miss Tompkins Reports On Church Schools

Returning from the visit to the Hawaiian Islands, made on behalf of the Christian education division at the request of Bishop Kennedy of Honolulu, Miss Charlotte C. Tompkins reports much healthy activity in educational work carried on among the churches, particularly a happy interracial fellowship which is an educational influence in itself. When any normal



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Miss Tompkins reports, "There is good work going on in the Church schools of the diocese, I was especially pleased in the development shown of real pupil participation, young people taking responsibility for having a part in conducting services, reading the prayers and lesson. The educational work is headed in the right direction."

CHINA

Merge Six American Boards Of Christian Colleges

Consolidation of the American boards of trustees of six Christian colleges in China, has been announced by the Rev. Earle H. Ballou, executive secretary of the Associated Boards for Christian Colleges in China. The merger will be known as the United Board for Christian Colleges in China.

The institutions involved are Fukien Christian University, Ginling College, Hwa Nan College, the University of Nanking, West China Union University, and Yenching University, all originally chartered by the regents of the State of New York. For 15 years they have been integral parts of the Chinese educational system with boards of directors in China managing their affairs.

For the present, the united board will be a part of the Associated Boards, and arrangements are being made for others of the 13 Christian colleges in the Associated Boards to affiliate with the new grouping. At present, all but two of these schools are refugees from the Japanese, either having been closed or moved deeper into the interior.

SOUTHERN BRAZIL

Large Enrollment at Southern Cross School

Nearly 300 boys and 200 girls are now enrolled in the Southern Cross School, Porto Alegre, Brazil, according to a letter just received. This school was started with 40 boys in 1912 by Bishop Thomas of Brazil. Dr. Ruy Simoes, headmaster, recently returned from graduate research on a science fellowship in the United States.

Bishop Thomas has been working for some time to organize a correspondence course for Church school teachers, prospective seminary students, and lay readers or catechists. It has recently been possible to assign to this work the Rev. Orlando Baptista, subdean of the seminary, and enrolment for the course has jumped from ten to 100. There would be more but it is felt that 100 is enough for two men to handle. Mr. Baptista is assisted by a candidate for orders, formerly a

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Presbyterian minister, who is soon to be ordained.

Brazil had 848 Confirmations within the past year.

ENGLAND

**1,500 Theological Students to Be
 Released From Armed Forces**

In view of the serious clergy shortage in England, 1,500 theological students are to be released from the armed forces. However, only those men with a minimum of three years of military service will be eligible for release.

First consideration will be given to men recognized as ministerial candidates before September, 1939, who had started training courses and who could have been deferred if they wished.

The second bracket will consist of men recognized as candidates after September, 1939, who had started training before being called up. The third group will cover those approved as candidates for the ministry by responsible Church authorities.

VISUAL EDUCATION

**Orders for New National
 Council Picture**

Although promotion of the new National Council motion picture film has not yet started, 95 orders have been received for 95 prints, from dioceses all over the country, according to announcement by Robert D. Jordan, National Council director of Promotion.

These prints are all for Episcopal Church use, Mr. Jordan explained, stating that a contract has been entered into with Cathedral Films, Inc., whereby that organization will handle any placement of prints outside of the Episcopal Church. The arrangement makes it possible for the National Council to recover some of its production costs through sales by Cathedral Films to other religious groups.

Release date on the picture is September 1st.

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THE LAITY'S RESPONSIBILITY

When General Convention in 1940 requested every minister of the Church to present to his congregation yearly the subject of Theological Education, it said in effect:

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KELHAM

Over in England there is one of the most remarkable spiritual ventures going on that we know of. There is a Theological College at Kelham, near Newark in Nottinghamshire, which is supported and conducted by a monastic Order known as The Society of The Sacred Mission. This Order does a most unique job in the spiritual realm of England and Her Empire. It searches out and finds English youths who are conscious of being called by God for Priesthood and offers them, without a single money fee, their education for the Sacred Priesthood of The Church. This Order, we are happy to say, is an Anglican one (Church of England) and to the many who are still uninitiated, that means the same as the Episcopal Church here, where we, too, have monastic orders for both men and women, and the monasteries and convents in which they live, work, move, and have their being.

This English Order first educates the chosen lads at High School, and then on they go to the University of Leeds, where, while studying, they live the Religious Life at a House established for them there. When through their University course, they are taken to Kelham, the Mother-house of The Order, and then follows a most strenuous theological course, every moment of every waking hour being planned for in each day, and the work carried out most intensively. The young man qualifying for Priesthood at the hands and expense of this now-famous Order takes upon himself one vow in addition to his usual vows as a Priest. He does not have to become a member of the Order that educated him, but he does promise for a number of years after ordination to go into mission work (for they are a Missionary Order) wherever he is called and sent. It may be South Africa, where they have an important work, or in India, or even in the slums of the large English cities and towns. But he goes, and serves out a novitiate in his Priesthood, as it were, in giving all of himself to those who need Our Lord and to whom he brings Him. The Fathers ask for funds each year to do this work. English and American people support it. It costs \$375 per year per student, and the total budget for staff and students is only \$17,500 per year.

Now—this is not a subscription campaign; in fact, when we began writing this, we really never contemplated that our scribbling would get to sound like another begging affair. Not that we would object to some liberal cheques coming along for this grand work—BUT—

Here's what we have in mind. Our whole educational scheme for poor but worthy candidates for the Priesthood here in America is not very "water-proof" and is deucedly expensive, and far too many of the "dew-dad," "tootsie-wootsie" and distinctly unspiritual types are allowed to get by both the Bishops and the Entrance Boards at the Seminaries, only to be ground out later to become, many times, blamed serious problems to the parishes where they are either sent or mistakenly called.

If an English Monastic Order can find, pick, choose, educate and turn out strong, normal, husky, manly, *spiritual* Priests, raise the entire amount of money for their education, and see that the job gets done, then, it strikes us as a very great pity that in a land as great and grand and good as ours, a Church as gorgeous as ours cannot, with resources lying dormant within it, enter upon a work similar to that now being done at Kelham, and, methinks, it would feed into the present "blood strain" of American Priesthood some of those vitalizing forces and factors that it so sadly needs at present. We say to you—you all of The American Episcopal Church—that the fields are ready for harvest, that the laity are now, as never before, *yearning* to be inspired, led,—aye, taught and *converted* by the Priesthood of Our Church, which, by and large, hasn't the slightest inclination to do other than to conduct the usual services and make as few calls as possible.

We pray God that a Kelham may be raised up in America, that a new breed of priests be bred amongst us, and that hard-working, fine-bodied, Christ-yearning Priests be again set forth in the land.

The money *would* be forthcoming. Does the call fall on ears that have been straining to hear The Master's voice? What name shall American Episcopalians raise up to match the English name of Kelham?

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PHILIPPINES

Chinese Churches Pay

Apportionments During War Years

The treasurer of the Philippine Islands Mission, Miss Elizabeth G. Griffin, now getting the records into order after three years of war, reports that the Chinese churches in Manila, St. Stephen's and St. Peter's, were able to keep their gifts so fully up to date during the whole period of defense, capture, occupation, and release, that they paid their missionary apportionments in full for 1942, 1943, and 1944, a total of more than \$400. The two churches were burned during the recapture of the city but services have continued in temporary quarters. Reports have told of the admirable work done by the Chinese clergy during the occupation, the Rev. H. S. Sham of St. Peter's, and the Rev. H. J. Wei of St. Stephen's, and the financial help they were able to bring to the interned American staff.

OLYMPIA

Cathedral Calls Rector

After Year's Vacancy

The Rev. Richard S. Watson has accepted a call to St. Mark's Cathedral in Seattle, Wash., thus filling a vacancy of nearly a year.

Mr. Watson, who was born in Colorado, is a graduate of North Dakota Law School and Virginia Theological Seminary. His first charge was St. Stephen's Church, Sherman, Texas. He was rector of Christ Church, Tuscaloosa, Ala., for seven years. In 1943 Mr. Watson accepted the rectorship of Trinity Church in Houston, Texas, one of the ten largest Episcopal churches in the country, which he leaves to come to St. Mark's.

St. Mark's Cathedral was closed in 1940 when the Mercantile Commerce Bank and Trust Company of St. Louis foreclosed on a \$150,000 mortgage, and the parish shifted its services to the St. Barnabas' Chapel. After being used by the army as an anti-aircraft training school from 1943 to the summer of 1944, the cathedral was reopened to the parish last September under a reorganization program suggested by Bishop Houston.

Mr. Watson will begin his new charge, on September 23d.

ALABAMA

Bishop Harris Visits

Negro Missions

Bishop Harris of Liberia visited Negro missions in Alabama early in July. When members of the Good Shepherd, Montgomery, learned that he was to be in their city they had a breakfast for him, at State Normal College. He consulted with the committee in charge of plans for a new building at Tuskegee Institute. The

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This is the delightful story of what an average layman learned when he attended a "school of religion." A great book for ministers hungry for a new approach and for people who want to know what being a church member means.

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church owns a lot opposite the main entrance to the institute campus, and a Negro architect is preparing plans for a chapel to be erected there as soon as feasible.

EAU CLAIRE

Will Makes Possible
New Home for Aged

Fannie H. Buffington, who died July 20th, after a long life of loving charity and unceasing devoted attendance at Christ Cathedral, Eau Claire, has left her large home with spacious grounds to the diocese for a nucleus of an Old People's Home, to be known as the Buffington Home.

The will states that the present building may be used, or a new structure erected, and names Bishop Horstick, Louis Arnold, and Richard J. Lewis, as building committee. These three are also named as her choice for the first trustees of the corporation to be formed under state laws, for the maintenance of the home.

Mrs. Buffington's will left many bequests to servants, relatives, and local charities, and added \$10,000 to the endowment fund of the Cathedral. Also a sufficient sum was left for the erection of a large window, companion to that she gave in memory of her husband 15 years ago.

In 1936 Mrs. Buffington had built, in memory of her parents, a very beautiful Gothic cemetery chapel, perfectly appointed, with heavy curtains to shut off the altar for non-church use. The chapel is in many ways similar to the chapel attached to the cathedral, designed by the same architect, John Tilton.

This legacy is only the second left the diocese in the 16 years of its existence.

IOWA

Improved Conference Center

Bishop Morrison Lodge on Clear Lake in Iowa has undergone improvements this summer at a cost of \$10,000. The money was raised at small group meetings conducted by Bishop Haines in various parts of the diocese. This summer the expanded program went into effect, with conferences for boys, girls, youth, and adults successfully concluded on August 8th.

Considerable property has been acquired in the past year, and the diocese anticipates the addition of a chapel, infirmary, and six cottage units as soon as building conditions permit.

NEW YORK

Building Plans of Church of the
Messiah, Rhinebeck

The Church of the Messiah, Rhinebeck, N. Y., is to have a new parish house. Purchase of property adjacent to the church was made possible through an anonymous gift of \$7,500. Plans for the new building include eight classrooms, a

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15, 1946, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 22, 1946. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 12, 1946, Educational issue of *The Living Church*.

Judges: To be announced.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and postmarked not later than midnight, March

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kindergarten, a large commons hall, and a kitchen. An additional \$2,500 gift, announced at the July 29th service, will go toward the building of the parish house.

Other building plans include remodeling the church to include a small chapel as a memorial to those in the armed forces.

ALASKA

Headmistress Visits

Missionaries in Alaska have been heard to lament that not enough moderate-priced Church boarding schools or hostels are available in the States to which their young Alaskan Churchpeople can be sent when they wish to continue their secondary education "outside."

As head of the Annie Wright Seminary, Tacoma, Wash., Miss Ruth Jenkins has been making an extensive tour of Alaskan towns in the interests of the school. Visiting Wrangell, Juneau, Fairbanks, Nena-na, Anchorage, and Seward, Miss Jenkins has been greeted by a number of Annie Wright graduates as the seminary, founded in 1884, has been attended by many Alaskan girls.

Miss Jenkins has a special interest in visiting Alaska, for she was born in Ket-chikan, where her parents came as missionaries in 1902. The family left Alaska in 1910, and later the Rev. Fr. Jenkins became the Bishop of Nevada. A long time friend of the late Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, Bishop Jenkins in recent years has made several trips to Alaska to assist Bishop Rowe in his ministrations and has many friends who will look with interest on the coming visit of his daughter. It was Bishop Jenkins who wrote *The Man of Alaska*, the biography of the late Bishop Rowe.

KENTUCKY

Trinity Church, Owensboro, Becomes Self-Supporting Parish

Trinity Church, Owensboro, Ky., became a self-supporting parish for the first time since its organization in 1868, when the vestry assumed the payment of the entire stipend of its rector, the Rev. Wilfred Myll, on July 1st.

July 1st also marked the sixth anniversary of the coming to Owensboro of the present rector. Before that time, the parish had been without the services of a rector for almost four years, although the Rev. I. M. Blackburn of Henderson, had conducted evening services twice a month for about 18 months.

During the six years of Trinity parish's new life, extensive repairs have been made to the fabric of the church. The brick building has been repainted, a new altar installed, much of the interior woodwork refinished, the electric lighting system completely rewired, and a new sacristy equipped.

Meanwhile, the parish has contributed its share to the life and work of the diocese, both financially and through the work of its members.

PARISH LIFE

Repairing 1827 Windows

On June 25th, the year's most unusual weather (a Vermonter calls any weather "most unusual") was climaxed by a hail storm. In the opinion of the older residents this was the worst hail storm in the Champlain Valley. Reports of hail stones the size of bird's eggs came in from all corners.

St. Stephen's Church, Middlebury, was among those suffering damage to windows. Twenty-seven panes of colored glass were broken in three windows over and on each side of the entrance. According to records these windows were installed when the building was built in 1827. Most of the broken panes were diamond shape but a few were unusual in design. To the gardeners and vestrymen it looked like a big job of repair.

It is a big job of repair work, but it is half finished. Closer examination of the windows revealed that these windows were painted. The senior warden, Benjamin Wissler, took one of the broken panes of glass to his wife, a former art instructor at Lyndon Institute, Lyndonville, Vt., and Mrs. Wissler matched the paint. Mr. Wissler, professor of physics

Middlebury College, took the paint and sprayed it on glass cut to match the broken panes. Then he himself with the help of one or two others installed the panes and worked the leading back. Interested spectators report that the new panes are better installed than some of the originals and that only an expert can tell the difference between the 1945 colored glass and the 1827 colored glass.

New Type of Camping Program

Under the direction of the Rev. T. Malcolm Jones and sponsored by the Tri-Club of the Church of the Incarnation, Great Falls, Mont., a family camping program was carried out from July 1st through July 8th. The program was in the nature of a cooperative vacation and was participated in by 40 persons. In all, 12 families were present at the camp grounds near Elliston, Mont. During each day the program followed consisted of a general assembly for the children at 9:30 A.M. followed by a half hour of instruction. The younger children met with a trained kindergarten teacher and the older children were instructed by Mr. Jones. The children took advantage of the camping area for hikes and games during a play period that followed. For the smallest children (six were under a year old) two girls served as nursemaids in the morning and during part of the afternoon. This made it possible for the parents to have considerable freedom. A course was given in the morning of a discussion nature on the "Doctrine of the Incarnation" for the adults by the Rev. Norman L. Foote.

The afternoons were informal with swimming, boating, and fishing and the evenings consisted of an informal campfire for the whole family. After the children were in bed the parents were free for a few hours for games and discussions.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

John R. Atwill, Priest

Funeral services for the Rev. Dr. John R. Atwill, 72, rector for 30 years of the Church of Our Saviour, San Gabriel, Calif., were held on July 29th at that church by Bishops Stevens of Los Angeles and Gooden, Suffragan.

Dr. Atwill, who died on July 27th after a lingering illness, was the son of the Rt. Rev. Edward Robert Atwill, first Bishop of West Missouri, and Mary Atwill; and the brother of Bishop Atwill of North Dakota. Born in Burlington, Vt., Dr. Atwill was educated at Columbia University and at Berkeley Divinity School, from which he graduated in 1898. He was ordained by his father to the diaconate in 1898 and to the priesthood in 1899.

He served as a missionary in the diocese of West Missouri as his first charge, later going to Grace Church, Carthage, Mo., from there to St. John's Church, St. Cloud, Minn., and to Trinity Cathedral, Sacramento. In 1913 he was called to the Church of Our Saviour, San Gabriel,

Calif., where he remained until 1943. Among the parishioners there are Gen. George S. Patton jr. and his family. Occidental College granted him the Doctor of Divinity degree in 1937.

Dr. Atwill was active in Boy Scout work and for 14 years was committeeman of a San Gabriel troop. He is survived by his wife, the former Anna Merrill Houston, whom he married in 1902, and two sons.

Herbert Seymour Hastings, Priest

The Rev. Herbert Seymour Hastings died at the State Tuberculosis Hospital, Mount Morris, N. Y., July 28, 1945.

He was born in New York, May 11, 1874, the son of George Perez and Emma (Denton) Hastings. He was graduated from St. Stephen's College (now Bard College in Columbia University) with the degree of B.A. in 1898 and from the General Theological Seminary in 1901. He was ordered deacon by Bishop Coleman of Delaware in 1901, who also ordained him priest in 1902 in St. Stephen's Church,

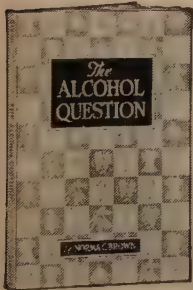
Harrisburg, Pa., where he served as curate from 1901 to 1904. From there he went to be priest in charge of Christ Church Stroudsburg, Pa., remaining in that position until 1908. In 1908 he removed to Baltimore, Md., and became assistant rector of Mount Calvary Church and headmaster of the Donaldson School for Boys, later removed to Ilchester, Md. There for 20 years as headmaster, Fr. Hastings was the able teacher, the wise counsellor, and the true friend of many boys who in their manhood years have never forgotten him. Those "Old Boys" of Donaldson School who still remain "among the scenes of earth" cherish his memory with love and reverence, so deep and lasting is their remembrance of their old headmaster.

Fr. Hastings became curate of St. Luke's Chapel, Trinity Parish, New York City, and served there until 1938, when, because of ill-health he retired from the active ministry and removed with his family to Bath, N. Y. As his health permitted he was active "in all good works" in St. Thomas' Church, Bath, and in the com-

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unity as well. His funeral was held at Thomas Church, July 30th, when a quiet Mass was celebrated by the Rev. Wright W. Graham, rector of the parish. He was buried in the clergy plot in Grove Cemetery, Bath.

James H. Herendeen, Priest

The Rev. James Hallett Herendeen, died July 23d in the General Hospital at Geneva, N. Y., after a three weeks' illness. Funeral services were held at Trinity Church, Geneva, by Bishop Anheim of Rochester, assisted by Archdeacon Charles B. Persell jr., of Rochester and Dr. Samuel H. Edsall, rector. Interment was in the Friends Cemetery, Farmington, N. Y.

The Rev. Mr. Herendeen was born in Farmington, March 23, 1863. He attended Union College, Bexley Hall, and the General Theological Seminary, and was ordained deacon in 1897 and priest in 1898. Bishop William D. Walker. He began his ministry as an assistant to the late Charles H. Smith at St. Matthew's Church, Buffalo. Later he was rector of St. John's Church, Youngstown, N. Y.; St. John's, Medina; St. Paul's, Angelica; St. John's, Honeoye Falls. His last charge was St. John's, Catharine, and St. Paul's, Montour Falls, from which he retired in 1944 to make his home in Geneva.

He was a Mason, an Odd Fellow, and a member of the University Club.

Besides his wife, the former Nellie Egerton of Buffalo, the Rev. Mr. Herendeen is survived by a son, James Hallett Herendeen of Scranton, Pa.; two daughters, Mrs. Theodore T. Odell, Geneva, and Mrs. Harry W. Clark, Chappaqua, N. Y.; seven grandchildren; two brothers, James M. B. Herendeen of Macedon and Edward Herendeen of Victor; two sisters, Miss Jane E. Herendeen of Canandaigua and Mrs. Edson McLouth of Shortsville.

David L. Quinn, Priest ☆

The Navy Department has announced that Chaplain David L. Quinn, lieutenant, Chaplains Corps, USN, was among the 1,001 Americans who were killed when the Japanese prison ship on which they were passengers was torpedoed and sank last December 15th in Subic Bay.

Chaplain Quinn, former assistant rector of St. Paul's Church, Rock Creek parish, Washington, D. C., had been detained by the Japanese since the fall of Manila. He was at that time performing his duties at the United States Navy Yard, Cavite, Philippine Islands.

The Japanese prison ship, carrying more than 1,600 Americans who had been captured by the enemy, is thought to have left Manila, supposedly for Japan, approximately December 13, 1944. It was torpedoed and sunk a few days later by American forces, as the ship had not been identified as carrying prisoners of war.

Chaplain Quinn, a native of Crisfield, Md., was an alumnus of George Washington University, Washington, D. C., and Virginia Theological Seminary. He had served in the Navy during World

War I, and was honorably discharged in 1919. He entered the Naval Chaplaincy in 1931, and before his service in the Philippines, saw duty aboard the USS *Louisville*, USS *Chaumont*, USS *Arkansas*, and USS *Dobbin*. He also served at the Submarine Base, Pearl Harbor, T. H., and at the United States Naval Academy, Annapolis, Md.

Chaplain Quinn's wife, Mrs. Dorothy Quinn, lives at 405 Royal Hawaiian Ave., Honolulu, T. H., and his parents, Mr. and Mrs. I. O. Quinn, reside at 311 Chesapeake Ave., Crisfield, Md.

Mabel Lee Cooper

Mabel Lee Cooper, for many years on the staff of the National Council, died August 1st, at Memphis, Tenn.

Miss Cooper went to the Church Missions House in 1923 as a field worker in religious education. Later she became secretary for Teacher Training, and still later secretary for Leadership Training. She worked with three executives at the Missions House: the late Edward Sargent, Dr. John W. Suter jr., and Dr. D. A. McGregor. She traveled widely through the Church and was known literally everywhere. Especially in the South she had a multitude of friends, many of whom still remember her skill as a teller of stories, and a demonstrator of Church school teaching methods. She retired from active work in 1937.

Before coming to the National Council, Miss Cooper had been psychologist in the Memphis public schools for four years, and occupied the chair of Education at Tennessee State Normal School for four years.

Her best known book is *Seven Psychological Portraits*, published in 1928.

The funeral was held in Memphis on August 2d.

Barbara R. Holmes

Miss Barbara R. Holmes, copy editor for *THE LIVING CHURCH*, during 1943 and 1944, died at Framingham, Mass., on August 4th, after a fall from a horse.

Miss Holmes, 25, had been working for her master's degree in relief and rehabilitation at Haverford College, Haverford, where she was also secretary to Dr. Douglas Steere, widely known Quaker. During the summer as a work project she had been assigned as an interne to the Massachusetts Reformatory for Women.

Born in Lockport, N. Y., on May 10, 1920, the daughter of Mr. and Mrs. Harold R. Holmes, Milwaukee, she was a graduate of Milwaukee public schools and Wells College, Aurora, N. Y., where she was granted the Phi Beta Kappa key. She is survived by her father and mother, and a brother, George F.

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THE LIVING CHURCH

LETTERS

(Continued from page 5)

answers prayer. College students are taught that all nature obeys mechanical laws which are immutable, and even if God sympathizes with our need, He Himself is powerless to change the course of the machine. Our young people have been exposed to the deadliest atheism which mechanistic science and behaviorist psychology can bring to bear on the growing mind. The result is only too evident among the soldiers who have had the advantages of higher education. Many of them do not believe in God. And others have no idea what they can believe. How many doctors are atheists? Not all, by any means, but too many of them say that they see no reason for believing in God.

This condition is the direct result of the Church surrendering intellectual leadership. Our Church colleges and junior colleges are not centers of devotion to Christ, because they are not centers of Christian learning. As a result our people do not give their money and send their children to these institutions because state schools are less expensive than Church schools, and our Church schools have not been developing better Christians than the state schools.

The Lutherans and the Roman Catholics have recognized this, and have done something about it. They stand for the doctrines of their churches, and refuse to allow science to undermine it. Many of the other churches have not yet realized how much godlessness has entered into their own strongholds of the faith.

If the Church is to sell its goods to the people, the Church must have clear cut beliefs in the nature of God and the nature of man. These beliefs must be taught, explained, emphasized and meditated on. And they must be upheld against every attack even at the risk of being thought narrow and ignorant.

This means that the Church must study theology and science. And out of these studies must be produced a course of lessons, with text books which will not only save us from agnosticism and worse, but which will quicken the Faith and deepen the devotion of those who use them.

(Rev.) WILLIAM TATE YOUNG,
Chaplain (Capt.), USA.

Wichita Falls, Texas.

Liturgical Reception

TO THE EDITOR: I should like to thank Fr. Cary for his valuable article on the "Liturgical Reception of Communicants" which seems to me to present a number of cogent arguments for such a practice. I have often felt the lost values, from a pastoral and church-fellowship point of view, of our rather casual matter of transferring by clandestine bookkeeping.

Indeed, I believe we would be closer to apostolic precedent if our Letters of Transfer were made out, not as from one priest to another, but as from one local fellowship of Christians to another local fellowship of Christians. ("The Church in — sends greetings in Christ Jesus to the Church in —. We commend to your fellowship our brother N. or M., etc.")

The reading of such a letter on the occasion of the "Liturgical Reception" would, I believe, have a value in stressing what I feel is lacking somewhat in Fr. Cary's form. (He welcomes suggestions so I add:)

Such a ceremony, it seems to me, by the mere fact of its being held, adequately stresses the transfer, the new association for common worship and parochial activities, responsibilities, etc. But it should also be the occasion for proclaiming the much more important fact of the oneness of the Church.

The point to emphasize in the wording the ceremony it seems to me is that N. or are, *wherever they are*, communicants *The* (One, Holy, Catholic, and Apostol Church. It is because they are communicants of the one same Church of Christ, that a local fellowship with which they were first associated commends them to the local fellowship in which they will continue the (same) church life.

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WOMAN TEACHER. Exceptional private school and institutional experience. Cornell; Columbian degrees. Available September. Write: Box 2984, Winterport, Maine.

INSTRUCTOR, M.A. (Columbia), Episcopalian, single, desires position in preparatory school. English, Speech, Social Studies, History. Fifteen years in last position. Highest references. Reply Box B-2977, The Living Church, Milwaukee 3, Wis.

RETREATS

CLERGY RETREAT September 4 to 7, Adelphi, road, South Byfield, Mass., auspices Brotherhood of the Way of the Cross. Conductor, Rev. W. N. Pittenger. Cost, \$6.10. For reservation or further information write to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a column line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue is designed for.

Appointments Accepted

Morris, Rev. John W., formerly executive director of Lawrence Hall, Chicago, has been rector of St. John's Church, Poultney, Vt., since August

Edenbaugh, Rev. Robert M., rector of Christ Church, Canon City, and priest in charge of St. Ann's, Florence, and St. Luke's, Westcliffe, Mo., will assume the rectorship of St. Thomas' Church, Denver, Colo., on September 1st. Address: 1250 Dexter St., Denver 7.

Henders, Rev. Arch W., rector of Christ Church, Millup, Wash., will become rector of the Church of Our Saviour, Placerville, Calif., on September

Lang, Rev. Walworth, formerly rector of Zion Church, Rome, N. Y., has been minister in charge of St. Mary's Church, Ardmore, Pa., since August

Military Service

The following have been appointed chaplains in the army: Rev. Messrs. Edward H. Cook, Melrose R. Hogarth, and Earle W. Strauser jr.

Recent army promotions: Chaplain John U. Harris and Chaplain John H. Parke, from 1st

lieutenant to captain; Chaplain Eugene L. Nixon, from lieutenant colonel to colonel.

Ordinations

Priests

Virginia—Banks, Rev. Joseph H., was ordained to the priesthood on July 19th by Bishop Goodwin of Virginia in St. Philip's Church, Richmond, Va. He was presented by the Rev. C. R. Dawson, and the Rev. Dr. Aston Hamilton preached the sermon. Mr. Banks will be priest in charge of Grace Church and missions, Millers Tavern, Va.

Wyoming—The following were ordained to the priesthood by Bishop Ziegler of Wyoming on July 25th in St. Matthew's Cathedral, Laramie, Wyo.: **Austin, Rev. J. Perry**, presented by the Rev. George W. Ridgeway.

Parks, Rev. Charles F., presented by the Rev. Sidney L. Morgan.

Yokota, Rev. Luke T., presented by the Rev. Sydney C. Bennett.

The Rev. George Ridgeway preached the sermon.

Deacons

Virginia—Swaim, Claude C., was ordained to the diaconate on July 19th in Grace Church, Cismont, Va., by Bishop Mason, Suffragan of Virginia. He was presented by the Rev. F. L. Robinson, who also preached the sermon. He will be deacon in charge of Walker's parish, Cismont, Va.

Diocesan Positions

W. W. Grant has been appointed chancellor of the diocese of Colorado to succeed Arthur Ponsford, who resigned recently. Mr. Grant is a member of the Denver law firm of Grant, Shafroth, and Toll.

Rev. Ben R. Roller of Ripon, W. Va., was elected president of the standing committee of the diocese of West Virginia; and **John S. Alfriend** of Charles Town, W. Va., was elected secretary.

Correction

In the July 15th issue, *The Living Church* reported the ordination to the priesthood of Charles L. Condit. The ordinand was the Rev. **Charles L. Conder**. Presented by the Rev. Herbert V. Harris, and ordained by Bishop Stevens of Los Angeles in St. Columba's Chapel on June 20th, Fr. Conder continues in charge of St. Christopher's Chapel Trailer, which he formerly served as a Church Army captain.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded around the world, might well put an end to the world's chaos. The rectors of the churches listed here urge you to use the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Church of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Daily Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschchild

Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.

Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, Rector

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon

Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 9 and 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m.

Daily Services: 8:30 a.m., Holy Communion

Thursdays: 11 a.m., Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.

Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.

Confessions: Saturday, 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne

Sundays: 8, 9:30, 11 a.m., and 8 p.m.

Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00 and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.

Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

